

5

27363

व्याकरणसिद्धान्तदर्पणः ।

THE

VYĀKARANASIDDHĀNTADARPANA

A SANSKRIT GRAMMAR

IN ENGLISH.

PARTS I. & II.

(FOUNDED ON THE APHORISMS OF PĀṇINI)

BY

PANDIT BACHCHAN PĀNDE,

3rd Master, District School, Bulandshahr.

BENARES :

PRINTED AT THE MEDICAL HALL PRESS.

1899.

FIRST EDITION.]

[All rights reserved.

PREFACE.

It is in the hope of begetting a taste for the study of Páṇini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Páṇini's Sútras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sútras in any particular process is in no wise infringed. References to the foregoing sútras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñás* and *Paribháshás*—, are separated by a sharp line of demarcation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Páṇini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

The reason why it bristles with so many subtleties and technicalities is to be found in the terse and succinct nature of the aphorisms, and their original arrangement in the form of eight lectures of four chapters each. The Mahábháshya, the greatest authority in Sanskrit literature is based on the *terra firma* of these eight lectures.

The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *shástras*.

It will be to the benefit of my readers to inform them that I have taken all the examples and notes herein given from the Siddhánta Kaumudí, Kásika and Padamanjarí to which learned works I cannot acknowledge my debt too adequately. In the English version of the sútras, I have also consulted Dr. Monier Williams' Sanskrit-English Dictionary and Dr. Ballantyne's Translation of the Laghukáumudí. So I feel myself indebted to them to the same extent that I do to the learned authors of the above named works.

Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

BULANDSHAHR : }
October 21st, 1890. }

B. P.

व्याकरणसिद्धान्तदर्पणः ।

श्रीगणेशायनमः ।

नमस्कृत्यहनुमनं विघ्नविदारणलोलं हि बचनेन ।
दर्शयते दर्शनकृते व्याकरणसिद्धान्तदर्पणः ॥०१ ॥

No. 1.—अ इ उ ण् । १ । ऋ ल क् । २ । ए ओ ङ् । ३ ।
ऐ औ च । ४ । ह य व र ट् । ५ । ल ण् । ६ । ज म ड ण न म् । ७ ।
फ भ ञ् । ८ । घ ढ ध प् । ९ । न ब ग ङ द श् । १० । ख फ क ठ थ च
ठ त थ अ प य । ११ । श ष स र् । १२ । ह ल । १३ । ह ल । १४ । इ ति मा है-
श्वराणि सूचाण्यणादिसज्जार्थानि ॥

No. 1.—*Ai uŋ; ri lrik; e oň; ai aukh; ha ya va rał; lan;*
na ma ūr na nam; jha bhuñ; ghu dhu dhash; ja ba gu da deś; kha
pha chha tha tha cha ta tan; ka pay; śa śhu sar; hal. These groups
of letters are the aphorisms of Śiva and are utilised to form Literal
Names or Pratyáháras such as *au*, *ik*, *eh*, &c. by which all the letters
beginning with the 1st letter of a Pratyáhára and ending with the
indicatory letter of it, can be separately designated. For instance, *an*
is a common name of *a*, *i* and *u*; *ik* of *i*, *u*, *ri*, *lri*; and so of other
literal groups. Note that the *an* group is always formed by the help
of the 1st *n* except in Sútra numbered 10 in this book where the *n* of
the 6th group enters into the formation of the Pratyáhára.

No. 2.—हलन्यम् (1-3-3 = उपदेशन्यं हल इत स्यात्). In an upadeśa,
the last consonant is termed *It*. उपदेश आद्योन्नारणम्. An upadeśa is an
original utterance,—that is to say—a verbal root (*dhátu*); an affix
(pratyaya), an augment (as *am*, *nu*, &c.), a literal group (*au*, &c.)
and the like.

No. 2 a.—तस्य लोपः (1-3-9 = तस्येतो लोपः स्यात्). That *It i.e.* the
indicatory letter, is elided. Hence the final letters of the above 14
utterances are expunged in practice.

No. 3.—आटिरन्येन सहेता (1-1-71 = मध्यानां स्वस्य च संज्ञा स्यात्).
An initial letter along with an indicatory letter as a final designates

itself, and the letters intervening between them. Hence, *ach* formed of *a* as its initial letter and of *ch* as its final is a common name of all the vowels; likewise *hal* is the name of all the consonants; *ak* of *a, i, u, ū, ī*; *ā* of *e, o*, and so on. लग्ना सूचेःकारञ्च। In *taŋ* aphorism, the short vowel following *t* is Indicatory. But हकारादिव्यकार उच्चारणाः the short *a* in the body of a consonant, as *h* and the like, is simply euphonie, hence superfluous in practice.

No. 4.—उपदेशेऽजननुनामिक इत् (1.3.2). A nasal vowel in an upadēśa is named *It*. Hence the nasal *a* of *taŋ* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *t*.

No. 5.—ऊकानोऽङ्गकर्त्तव्यधृष्टः (1.2.27). उच्च ऊच्च ऊश्चयः । यांकाल इव कालो यथ संत्रै क्रमात् दृश्यदीर्घमूलसंज्ञः स्यात् । सप्रत्येकमुदानादि-भेदेन त्रिधा ॥ Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of time is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of “acutely accented, &c.”

No. 6.—उच्चहृदातः (1.2.29). A vowel uttered with a high tone is called *Udatta*, i. e. acutely accented;

No. 6 a.—नीचेरनुदातः (1.2.30). That uttered with a low tone is *Anudatta* or gravely accented;

No. 6 b.—समाहारः स्वरितः (1.2.31) And that uttered by a combination of these two tones is *Svarita*, i. e. circumflexly accented.

तान्त्रादिषु समांगेयु स्थानेपूर्वमर्गं निष्पाद्याजुदानसंज्ञः स्यात् । A vowel produced in the upper half of the organ of utterance such as

* Note 1.—तस्यादितउदात्तमर्थहृष्टम् (1.2.32) हृस्यप्रसामतन्त्रम् । स्वरितस्यादितोऽर्धमुदात्तं वाऽथस । उत्तरार्थं तु परिशेषादनुदात्तं तस्य चोदानस्वरित-पात्वं श्वरणं स्थातम् ॥ The appellation short is out of place here. The 1st half of a circumflex accent is known to be Acute, the latter half in contradistinction with the former is Anudatta, i. e. Grave. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex क्रौं वाऽश्वा । रथानं नयेऽराः । शूतं चक्रं पोऽस्तुः ॥ The svarita of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following *Udatta* accent in “vo” instead of making grating sounds with it. The vowels that

the palate, the lips, &c., is named Udatta; as, आये. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—सुखनामिकावचनोऽनुनामिकः (1-1-8) सुखनहितनामिक्योच्चार्यमार्गो वर्णोऽनुनामिकमंजः स्यात् । तदित्यम् । अ इ उ ऋ ए य वर्णानां प्रत्यक्षमष्टादशः भेदाः । ल वर्णस्य द्वादशः । तथा वीर्याभावात् । सचामपि द्वादशः । तेषां दृस्वाभावात् ॥ A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u, ri*. Of the letter *ri*, there are only 12, because it lacks the long prosodical time. Of *ekh* group too, there are only 12 varieties, because they are not short. Thus अ म ङ् ण न and the vowels only are called Anumisika.

No. 8.—हुल्यास्प्रयत्नं सवर्णाम (1-1-9). The compound तुल्यास्प्रयत्नं is explained in two ways आस्य च प्रयत्नश्च. आस्यप्रयत्ना, तो तुल्या यस्यति । (1) That of which the place of origin, and the effort of utterance are similar; (2) तुल्यास्य प्रयत्नो यस्यति. (2) That whose effort of utterance within the mouth is similar. Hence the sūtra is explained thus—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here *Kātyayana* remarks ऋ ल वर्णायेऽर्थायः सावर्णाय याच्यम्. Let *ri* and *li* be called homogeneous one with another. The following sūtras describe the place of origin and the effort of utterance employed in the production of a letter.

(a) अकुहिमर्जनोद्यानां कणः: The throat is the organ of the gutturals *a, i, ku, kha, ga, gha, ūa, ha* and *visarga* (:). (b) इनुप्रयानां ताजः; the palate, that of *i, ī, cha, chha, ja, jha, ūa, ya* and *śa*. (c) ऋटुर्धाराणां सृष्टिः, the head, that of *ri, ṛi, ṛa, ṛha, ṛu, ṛa, ṛi, ṛa* and *sha*. are not exhibited with any sign are accented acutely. The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. *Pāṇini* applies the term anudatta to the neutral accentless tone, and uses the term sannatara or anudattatara for the proper anudatta *i.e.* the true grave accent which precedes the udatta. It may be here borne in mind (उदानाऽनुदानस्य स्वरितः 8-1-66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as अर्धिनमाळे and that it becomes anudattatara *i.e.* graver, when it precedes an acute or a circumflex accent, उदानस्यरितपरस्य सवत्तर 1-2-40 as सर्वति शुतुद्रि.....

(d) लृतु नसानां दन्ताः, the teeth, that of *l̄ri*, *l̄ti*, *ta*, *tha*, *da*, *dha*, *na*, *la* and *sa*. (e) उपूष्पमानीया नामोऽत्री, the lips, that of *u*, *ū*, *pa*, *pha*, *ba*, *bha*, *ma*, and Upadhlmaniya (अ प अ फ). (f) ज्ञमङ्गानानां नासिका च, *ñā*, *ma*, *ña*, *ṇā*, *na*—these have the nose in addition to the organ which they respectively employ in utterance. (g) एदेताः कण्ठतात्, *e* and *ai* are uttered by the throat and the palate. (h) ओदेताः काण्ठोऽष्टम्, *o* and *au*, by the throat and the lips. (i) वकारस्य दन्तोऽष्टम्, *v* by the teeth and the lips. (j) जिह्वासूनीयस्य जिह्वासूनम्. The root of the tongue is the organ of Jihvámáliya (jihvámáliya is a suppressed visarga sound preceding the utterance of *ka* and *kha* and is written thus, अ क अ ख). (k) नासिकानुस्थारस्य, The nose is the organ of anuswára marked thus (.). It may be noted here that the nasal consonants *n* and *m* are occasionally merged in sound with the prior vowels and are then marked by a dot, placed above the vowels.

“ योद्विधा. The effort in utterance is twofold; आभ्यन्तरोवात्सञ्च internal *i e* within the mouth and external *i. e.* without the mouth; आत्मचतुर्धा, the 1st is fourfold; स्फृटेष्टस्फृटविवृतसंवृतभेदात्; according to the distinction of Touched, Partially Touched, Open and Contracted; तत्र स्फृटं प्रयत्नं स्पर्शानाम्, the effort of touching the organ by the tongue belongs to sparśa letters *i. e.* to the 5 classes of consonants; इष्टस्फृट मन्तस्थानाम्, the effort of slightly touching the organ, to the semi-vowels *ya*, *ra*, *la*, *ra*, विघृतसूष्मणां स्वराणां च; the effort of opening the organs of speech, to Ushma *i. e.* the sibilants, and the vowels, हृतस्थावर्णास्य प्रयोगं संवृतम्, प्रक्रिया दशायां तु विघृतमेव; the effort of uttering short *a* consists in contracting the organ, but in grammatical operations, it is regarded to be open like the long *a* on the basis of being homogeneous with it; इतत्त्वं सृत्कारेण ज्ञापितम्. Of this Pánini, the author of the aphorisms informs us, तथाहि, thus, अ अ इति (8-4-64). Let short *a* have its organ of utterance contracted. Since this rule is held to be invalid as regards the whole of the A-hládhjáyi, hence in the view of grammar it is upheld to be open so that it may participate in all the operations founded upon the homogeneity of vowels.

यात्राप्रयत्नस्वकाटशधा, the external effort is of 11 kinds; यिवारः (expansion of the throat) संवारः (contraction of the throat) प्रवासो (sighing) नादो (sounding) धोयो (low murmur) अधोयो (absence of low murmur) अल्पप्राणो (slight aspiration) महाप्राणा (strong aspiration) उटाते (acute accentuation) तुदातः (grave accentuation) and स्वरितश्वेति (circumflex accent). दर्शाणां प्रथमद्वितीयाः श ष स विसर्जनीयजिह्वासूनीयोपधानीया यमो च प्रथमद्वितीया विवृतकण्ठाः प्रवासानुप्रटानाश्वा

अध्याः ॥ The 1st and 2nd letters of each class, *s*, *sha*, *s*, visargi, Jihvámáliya and Upadhmániya, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

वर्गाणां तृतीयचतुर्थां अन्तस्था हकारानुस्वारोपमो च तृतीयचतुर्थो नासिक्याभ्यं संएतकण्ठानादानुप्रटानायाष्वन्तश्च ॥ The 3rd and 4th letters of each class, *ya*, *ra*, *la*, *va*, *ha*, anusvára, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound.

एके अन्यप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that ऊ (short) ऋ (long) ऊ (anu-nás:ka), and छ (l or d) are called yama.

सस्थानेन द्वितीयाः, हकारेण चतुर्थाः ॥ The 2nd letters have the same organ as *s*, and the 4th have the same as *h*.

No. 9.—नामङ्कला (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *s* cannot be homogeneous, as, दण्डक्षस्तः; दधिशीतलम्.

No. 10.—आण्डित सर्वर्णस्य चाऽपत्यः (1-1-69). प्रतीयते विधीयते इति प्रत्ययः, अविधीयमानाः ॥ उदित्त्वं सर्वर्णस्य संज्ञा स्यात् । अत्राणां परेण णकारेण ॥ कु चु टु तु पु एते उदितः ॥ तदेवम् अ इत्याटादशानां संज्ञा तथेकारोकरा । चकारस्त्रिंशतः । यद्यं लकारोपि । एचो द्वादशानाम् । यद्यत्तरोदितिःश्च न मिथः सावर्णेम्, ऐश्व्रीजिति सृत्रारम्भसामर्थ्यात् । तेनवृत्त्वतुर्विश्वतः संज्ञाः स्फुरिति नापाटनीयम् अनुनासिकाननुनासिकभेदेन यवलाभिद्युषाः । तेनाननुनासिकास्तद्वयोर्वृष्याः संज्ञाः ॥ What is subjoined is called Pratyaya, i. e. an affix. An i. e. letters of *an* group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyáhára *an* is formed by the latter *u* (of the 6th sútra) *Ku*, *chu*, *tu*, *pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter *ri* represents 30 varieties (18 of itself and 12 of *lri*), and likewise, *lri* has as many as *ri*. The compound vowels of the *ekh* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sútra ऐश्व्रीच वas begun for this express purpose; hence it cannot hold good that *ekh* has 24 designations. *Y*, *v*, and *l* are of two kinds, as regards nasality and non-nasality; hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—तपरस्ततकानस्य (1-1-70). तः परो यमात् स च तात्परश्चेऽन्नार्थमाणसमकालस्वर्वं संज्ञा स्यात् । तेन अत् इति उत् इत्यादयः प्रणाणं प्रणाणं संज्ञा, ऋदर्ति द्वादशानाम् ॥ What is followed by the letter *t*, and what follows the letter *t*, shall designate only such a letter as has the same prosodical length. Hence *at*, *it*, *ut*, &c., are the names of 6 varieties only, *rit* has twelve, because it implies *lri* too.

No. 12.—ऐन विधिस्तदन्तस्य (1-1-72). स्वरुपविधिपरिहारायमारमः विधिद्विधीयते इति, विशेषणं तदन्तस्य संज्ञा स्यात् स्यस्य च रूपस्य ॥ This is begun to forego using a substitute in place of a mere form, as *ik*, *ach*, &c. What is substituted is *Vidhi*. A term, attributive in function, denotes what ends with that term, as well as its own form. In rules इको-प्रणाणच, &c., the substitute *yan* and the like, are not to be used in the room of *ik*, &c., but instead of the final of what ends with *ik* समाप्त-प्रत्ययविधा प्रतिवेधः । But the composition of words, and the use of an affix do not come within the scope of this rule. Hence कष्टश्चितः (suffering pain) here the two words are compounded together; but if परमकष्टं श्रितः, no composition can take place. नडस्यापत्तं नाडायनः (a descendant of Náda); here the affix *fak* is used; but सूत्र नडस्यापत्तं, सित्रनार्डः; here the same affix cannot be used of Sútranada which ends with Nada. उग्रुर्णप्रहलावर्जमितिवाच्यम्—But this exception does not apply to words ending in the indicatory *uk*, nor to letters enunciated in a rule. Hence, ढाँप् is used in भवती as well as in अति भवती ॥ अतद्वज् । दार्कि, माचि:

No. 13.—विरामेऽवसानम् (1-4-110), विरतिर्यामः, विरस्यतेजनेति वा विराम इति; वर्णानामभावोऽवसानं संज्ञः स्यात्; Let the pause of voice, or the absence of succeeding letters, be named *Avasána*, as मधुः वृक्षः.

No. 14.—एरः संनिकर्षः संक्षिता (1-4-109). वर्णानामतिशयितः सर्विधः संक्षिता संज्ञः स्यात्; Let the closest proximity of letters be named *Sankhitá* or contact.

No. 15.—हृस्वं लघु (1-4-10). Let a short vowel be called *light*. For example, the short *i* in the enunciated roots of भेत्ता, क्लेत्ता, (breaking, cutting) is styled light.

No. 15a.—संयोगे गुह (1-4-11). Let it be called *heavy*, when a compound consonant follows, as क्लगड़ा, a jar.

No. 15b.—दीर्घं च (1-4-12). Let a long vowel also be called *heavy* as छंदां चक्रे (he attempted).

No. 16.—अटर्गने लोपः (1-1-60), अटर्गनम् means either not hearing अशब्दगम् or not uttering ‘अनुच्छारणम्’ or dissolution विनाशः. A letter in all these phases is called Lopa ‘elision simple.’

No. 17.—हलेऽनन्तरा संयोगः (1-1-7). न विश्वतेऽन्तरं पेणां तेऽनन्तरानि-
च्छिद्राः ॥ They that have no aperture between them; भिन्नजातीयेरञ्जभिः-
व्यवहृताः शिळाण्डाच्चारिता इति । Consonants not separated by the inter-
vention of vowels of a different class, (*i. e.* uttered conjointly together)
are named compound consonants or simply conjuncts. Ex. म न स त्—
here the last three form a conjunct.

No. 18.—वृद्धिरदेव (1-1-1). Call long *a*, *ai* and *au*, Vriddhi.

No. 19.—अदेहगुणः (1-1-2). Call short *a*, *e* and *o*, Gupa.

No. 20.—अचोऽन्त्यादिटि (1-1-61). अचां मध्ये योऽन्त्यः स आटिर्यस्य
तटिसंज्ञ स्यात् । The last of the vowels in a word, being the initial of
what follows, (*i. e.* the last syllable beginning with a vowel) is named
“*Ti*.”

No. 21.—अचोऽन्त्यात्पूर्वउपधा (1-1-56). अन्त्याठकः पूर्वां यो वर्णः स
उपधा संज्ञ स्यात् । The letter that precedes the last letter in a word is
named Upadha (the penult).

No. 22.—प्रार्थिवरातिपाताः (1-1-56). This is a regulating rule.
Nipátaḥ or Particles are treated of from this aphorism till Ishvare-
tosun, &c.

No. 23.—चादयो सत्ये (1-4-57). *Cha*, *vā*, *ha*, *aha*, &c. are named
Nipáta, when they do not denote substances.

No. 24.—प्रादयः (1-4-58). अद्रव्यार्थाः प्रादयस्तथा ॥ *Pra*, *prá*, &c.,
not in the sense of substances are called Nipáta.

No. 25.—उपसर्गाः क्रियायोगे (1-4-59).

No. 25a.—गतिश्च (1-4-60) प्रादयः क्रियायोगे उपसर्गमंज्ञा गतिमंज्ञाश्च
स्युः । *Pra*, *prá*, &c., when prefixed to a verb are named Upsarga or
Gati (a prefix). The *pradi* are—प, पा, अप, सम, अनु, अव, निस्, निर्, तुस्,
दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि, उप

No. 26.—न बैति विभाषा (1-1-44). नेति प्रतियेधे, बैति विकल्पे । *Na*
in a sútra denotes prohibition, and *va*, option.

No. 27.—स्वं रुपं शब्दस्या शब्दसंज्ञा (1-1-68). शब्दस्य स्वं रुपं संज्ञि,
शब्दशास्त्रेया संज्ञातां विना ॥ A word denotes its own form, but not the
form of a word synonymous with it.

Hence (आग्नेठक्), the affix *dhak* is used of Agni, ‘fire’ but not of Krisánu, which also means fire.

No. 28.—सुर्विष्टनं पठम् (1-4-14). सुष्टने तिष्टने च पदमनं स्यात् । Whatever ends with *supt* or *tiú* affixes is called a pada, i. e. a complete word, as ब्राह्मणाः पद्वति (the Brahmans are cooking).

No. 29.—ई॒ द॒ दे॑ द॒ द्विवचनं पठम् (1-1-11). ई॒दा॒दि॒विश्वेष्य॒ द्विवचनं विश्वेष्याम्, अथवा ई॒दा॒दि॒विश्वेष्यो, द्विवचनं विश्वेष्यम् । Dual case affixes ending in long *i*, *u* or *é*, or the long *i*, *u*, or *é*—expressing duality are named Pragrihya (i. e., these are not united with the following vowel), Ex. आग्नी॒ एता॑ “these two fires,” विश्वू॒ इमा॑, “these two Vishnus” गंगौ॒ अमू॑ “those two rivers Ganges.”

No. 30.—अद्वामात् (1-1-12). अस्मात् परावीदूतो पण्डी॒स्तः । Long *i* and *u* coming after the *m* of adas are named Pragrihya. No sambandhi. अमी॒द्व॒शः; ‘those lords’; रामकृष्णावसूत्रासात् ‘those two, Ráma and Krishña are present. मात् किम् ‘why after the *m*?’ Witness असुक॒ इत् ‘those here’; here the final and the initial vowel of the two words are united together.

No. 31.—शे॑ (1-1-13). सुपामादे॑ गश्चन्दसि॑ ॥ *Sé*, a substitute for case affixes in the vedas is termed Pragrihya. अस्मे॑ इन्द्रा॑ युहस्यती॑ त्वेषयः॑, मेराः॑ (thy wealth, my wealth).

No. 32.—निपात एकाजनाह् (1-1-14). एकोज्जनिपात आऽ वर्जः॑ पण्डतः । अत्र निपातेन॑ विश्वेष्यते, न तु अवानिपातः॑ ॥ Any individual vowel, called Nipáta, is Pragrihya, the Nipáta *áñ* being excepted. इ॒ इन्द्रः॑ ‘O Indra.’ उ॒उमेशः॑ ‘Oh lord of Umá’ ई॒षट्य॑ क्रियायोगे॑ संयोगा॑ इ॒भिविधा॑ चयः॑ । यत्माते॑ छिते॑ विद्याद्वाक्यं॑ स्मरणायोरडित् । Let the long *a* which denotes diminution, or the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *ātī*, i. e. be considered to have the indicatory *u*, but let it be without the indicatory *u*, when it is used in the sense of recollecting, or in introducing a sentence. Ex आ॑ एवं॑ तुमन्यसे॑ “Now thou thinkest so.” आ॑एवं॑ किल॑ तत्॑ “O I recollect, it is exactly so.” ई॒षदुष्माम्॑ श्रोष्माम्॑ ‘A little warm.’

No. 33.—ओत् (1-1-15). ओदन्तोनिपातः॑ पण्डुः॑ । A Nipáta ending in *o* is Pragrihya. Ex. आहो॑ ईशाः॑ ‘Ho lords!’

No. 34.—सम्बुद्धो॑ श्राकल्यस्येतावर्ति॑ (1-1-16). संबुद्धिनिमित्तकश्रोकारो॑ वा॑ पण्डयो॑ वैतिके॑ इतीपरे॑ ॥ In the opinion of Sákalya, *o* in the vocative singular, when followed by *iti*, is Pragrihya, but not when it is follow-

ed by *iti* in the vedas. Ex. विष्णोऽविति or विष्णाविति “O Vishṇa, thus” *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śikalya implies optionality.

No. 35.—उजः (1-1-17) (उजः इतो वा प्रगृह्यते) || Let *u* particle when followed by *iti* be optionally Pragṛhya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means ‘now.’ उ इति = विति—“O that, thus.” उ आगतः शतुः—O, the enemy is come. It is generally placed after a pronominal, as किम् ‘why?’ तस्मि ‘him.’ तदु ‘that,’ and is then expletive in force: see *Adverbs*.

No. 35a—ऊँ (1-1-17). Let long, nasal *u* be optionally substituted for *u*, and let it be Pragṛhya, when *iti* follows:—Hence उइति = ऊँ इति. These are the three forms in which the two words can appear.

No. 36.—ईद्गीतो च सप्तम्यये (1-1-19). सप्तम्यये पर्यवसवमोद्गदन्तं प्रयत्नं स्यात्। Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragṛhya. Hence मामको इति, तनु इति (Māmakyam, tanvam).

CHAPTER II.

PARIKBHĀSHAS OR ILLUSTRATIVE RULES.

No. 37.—इको गुणावृद्धी (1-1-3). Guṇa and Vṛiddhi are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* Pratyāhāra comprises *i*, *u*, *yi*, *li*. Thus, Guṇa, as directed by सार्वधातुकार्द्धधातुकयेः comes in place of *ik* only; as तरति, अकार्यत्, &c.

No. 38.—अचश्च (1-2-27). Short, long, and prolated substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—आत्मतो टकितो (1-1-46). टिकितो यस्यात्मो तस्य क्रमादात्मना वयवोत्तः॥ Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—मिदचोन्यात्परः (1-1-47). अचां मध्ये योऽन्यस्तमात्परस्तस्यात्मनावयवोमित् स्यात्। The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—एच इग्हस्यादेये (1-1-48). *Ik* only is the substitute of *ech*, when *ech* is to be shortened.

No. 42.—पठ्ठे स्थाने योगा (1-1-49). अनिर्धरितसंबन्धविशेषा पठ्ठी
स्थाने योगा क्वाच्चा—Whenever the relation of a possessive case (in a sútra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *sthána*, place, understood. This means that the sútra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sútras of Pápini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Pápini are of 7 kinds. In his opening lecture he first gives Sanjhá Sútras, i. e. rules dealing with Technical names, and Paribháshas, Illustrative Rules. These rules form the backbone of Sanskrit grammar. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are Vidhi, those which substitute one form for another; Nishedha those which prohibit action; Niyama, those which prescribe action; Atidéśa, Analogy; and Adhikár i. e. Heading rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—स्यानेत्वरतमः (1-150) प्रसङ्गे सति सदृश तम आदेशं स्यात्। In the event of substituting one letter for another, use the alter ego of the other, i.e., what is the likest to it. For instance, if you have to use *yam* for *ik*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ri*, and so on. यत्रानक्तिविधमान्तर्यै तत्र स्यानेत्वरतम्य अनीयः ॥ Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—उरण् रपरः (1-1-51). (1) उः स्याने रपरोऽग्नं भवति । In place of *ri*, *an* followed by *r* is used. (2) उः स्याने श्रेव भवति स च रपरः । In place of *ri*, *an* only is used; and it is followed by *r*. (3) उः स्याने विहृतोऽग्नत्यनूय तस्य विधानेत्तरकाले रपरत्वमात्रविधीयते । Having declared that *an* is used in place of *ri*, let us put in *r* after *an*, when it has been already substituted for *ri*. (4) यदः स्याने शृं विधीयते द्वृत्यनूय तस्य प्रसंगावस्थापेव रपरत्वमात्रविधीयते । Having stated that *an* is used in place of *ri*, let us put in *r* after *an*, just at the moment of substitution. Ex. चक्रे किंचिद् देष्मातरः कारकः &c.

No. 45.—अनेऽन्यस्य (1-1-52). वस्तुनिर्दिष्टान्यत्वादेः स्यात् । A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *atuh* and *Antyasya* are both in the 6th case hence by No. 42, *sthāna* should be supplied. Technical forms as the *Pratyá-*

háras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42. substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 46.—**दिक्ष** (1-1-53). अन्त्यस्वीत्र स्यात् । So too a substitute distinguished by an indicatory *ū*. *Tātaū* (तातः) is excepted.

No. 47.—**आदेः परस्य** (1-1-54). परस्य पूर्वाहते तत् तस्यादेवोऽथस् । Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. क्रच परस्य कार्ये शिष्यते, when is a substitute used of a following term? यत्र पंचमी निर्देशः; when it is enjoined by means of the 5th case. Thus ईदासः, ईत् is the substitute of आन coming after आस्; as आसीनः (sitting). Here आसः is exhibited in the 5th case.

No. 48.—**अनेकालश्चित् सर्वस्य** (1-1-55). A substitute consisting of many letters (excluding the indicatory letters) or a unilateral substitute distinguished by an indicatory *s*, takes the place of the whole of a primitive form. अतेभिस ऐस्, जसः शी, &c.

No. 49.—**स्थानिवदादेशोनन्विधि** (1-1-56). आदेशः स्थानिवत्स्याच तु स्थान्यलाश्रयविधि । A substitute is the alter ego (*i. e.* inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al* vidhi. अलविधिः = अलाश्रयोविधिः (उत्तरपटलापी समासः) The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (*सति तस्मिन्*), in the presence of it, *i. e.* granting that the substitute of such a form is the alter ego of it; (*यश्चालिविधिः*) the operation which ensues by means of a form exhibited in the 7th case, (*यश्चालोविधिः*), that enjoined, by a letter form in the 6th case (*यश्चालः परस्य विधिः*) that taking place in the room of a form following one in the 5th case, (*यश्चालविधिः*) and that caused by the instrumentality of a form,—all these operations are called *al* vidhi. Thus to prevent the primitive form from exercising any influence in the operation of such rules, sthánivat status is denied.

Ex. (1) यजे: कः, इष्टः; क इष्ट इत्यत्र हश्चेत्युत्तं प्राप्तं न भवति

(2) द्युकामः, उकारस्य लोप्ये व्योर्वर्तीति, न भवति ॥

(3) द्योः पन्नाः हल्द्याब्रिति लोपेन न भवति

(4) छूटारस्केन् शत्रं प्राप्तं न भवति ॥ This is a Universal Maxim

No. 50.—य चः परम्मन् पूर्वविधौ । (1-157) परनिषिद्धोऽजादेशः स्यानिवत्स्यात्, स्यानिभूतादत्रः पूर्वत्वेन दृष्टस्य विधा कर्तव्यं ॥ Let the substitute in the room of a primitive vowel, with its cause coming after, be regarded as stháni, when some operation is to take effect on what occurs anterior to the Primitive Form :

Ex. कथ + णिच्च + शप + तिप = कथ + णिच्च + शप + तिप (अतोलोपः) Here the blank caused by णिच्च (the blank is actually a substitute) is regarded stháni, and thus prevents vriddhi from taking place in the room of a of k by अत उपधायाः ॥

No. 51.—न पदान्तद्विरुद्धंचन वरेयलोप स्वरसवर्णानुस्वारदीर्घजग्नवर विधिषु (1-158). In the operations enumerated here, the substituted form is not regarded stháni.

(1) पदान्तविधिः : An operation relating to the final of a complete word. Ex. कोत्तः, (which two are there ?) Before *tas* suffix the a of *as*, to be, is elided by अनसोरल्लोपः ; now if the blank be stháni, *au* of *kau* is apt to be changed to *āv* by echo. Hence the prohibition.

(2) द्विरुद्धंचन : Reduplication of a letter. Ex. दद्यत्र or दद्यत्र । Here i is turned to y by *iko*. Considering y to be stháni i. e. in effect i, the reduplication of dh by *anachi* is debarred. Hence—

(3) वरेयविधिः — यायावर । (One who walks crookedly). The frequentative *yañ* suffix is added to root *ya* by नित्यम् कोटिष्व गतौ ; hence यायायः. Again, krit-suffix *varach* is attached. The a of *yāñ* is elided by अतोलोपः and then y by लोपेन व्याख्यनिः. Now if you treat the blank of a to be stháni, the long a of *yāyā* becomes elided by आतोलोपद्वित च । Hence—

(4) यलोपविधिः : Explained above.

(5) स्वरविधिः : In laying accents. चिकीर्ष + एवुल = चिकीर्ष+एवुल (अतोलोपः). Regarding the blank of a to be stháni, we cannot accent i after k acutely before the *lit* (लित्) suffix एवुल । Hence—

(6) सवर्णः : In substituting homogeneous letters. रुध + तस = रुनसध + तस = रुनध + तस (अनसोरल्लोपः) रुध + तस (नश्चापदान्तस्य भक्तिः) = रुन्तस् (अनुस्वारस्य यथापरसवर्णः) । Because the elision is not stháni).

(7) अनुस्वार — ग्रिंदन्ति : Here the a of *snam* is elided ; considering the elision of it to be stháni ; n cannot be changed to Anusvára.

(8) दीर्घविधिः : Substitution of a long vowel. प्रतिदिवन् + टा = प्रतिदिवन् आ (आल्लोपो नः) = प्रतिरीढा (उनि च), Here the lack of sthāni allows the lengthening of *i* of *dī*.

(9) जस विधिः = असेत्ताम् (अट + सिध + मित्र + ताम) = असेध + blank + ताम (भलो भनि) = आसेध + धाम (भवस्तयोऽ०) = असेत्ताम् (भलो जग्म भविष). The elision of *sikh* is not *sthāni* for the purpose of changing the 1st *dh* into *d*.

(10) चरविधिः — जच्चतुः (Here *ad* to eat is changed to *ghas* by लिट्टन्यतरस्याम्) = घस् घस् लिद (र्सिटि धातोऽ०) = जघस् + श्रतुस् (हनार्दिऽ + कुहेश्चुः) = जघस् + श्रतुस् (गमहन जन०) = जक्स् श्रतुस् (खरि च) = जच्चतुः (आदेश०). Here too the elision of *a* is not *sthāni* for the sake of *char* substitutes.

No. 52.—ट्रिवैचनेत्तिच (1-1-59). This is explained in various ways.

(1) ट्रिवैचननिमत्तेचियोजादेशः सट्रिवैचनकर्तव्ये स्यानिवद्भवति—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is *sthāni* in making the reduplication—*Padamanjari*.

(2) ट्रिवैचनिमत्तेचि परे अच आदेशो न स्याद् ट्रिवैच कर्तव्ये ॥ when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made (*i. e.* the substitution may take place after the reduplication is made). *Siddhanta Kavmudi*.

No. 15.—आल्लोपोपथालोपण्णलोपयायवायावादेशाः प्रयोजनम् । रूपातिदेशश्चायं नियतकालः ॥ The elision of long *a*, of *ṇi* and of a penult, the substitution of *ay*, *ay*, *āy*, *āv*, *ād* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, *i. e.*, the blank is regarded as the primitive itself. Ex. पपतुः जपतुः, निनय, निनाय &c.—*Kásika*.

No. 53.—प्रत्ययनोपेप्रत्ययनक्षणम् (1-1-53). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—न लुमताङ्कत्य (1-1-64). लुमताशब्देन लुप्ते तच्चिमित्तमहकार्यं न स्यात् । The elision (of an affix) caused by the enunciation of a *luman*, *i. e.* *luk*, *stu*, *lup* exercises no influence on an *Anga* or inflectional base.

Ex. कति जस = कति लुक (षड्भ्यो लुक्). The blank in place of *jas* suffix does not affect *kati*.

No. 55.—तर्तमिचिति निर्दिष्टे शृण्य (1-1-67). सप्तमीनिर्दिग्धेन विपोयमानं कार्यं वर्णान्तरेणा व्यवहितस्य शृण्य वाच्यम् ॥ The operation to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. इक्षायणचिः । The operation enjoined by *achi* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56.—तत्त्वादित्युत्तरस्य (1-1-68). पंचमीनिर्दिग्धेन क्रियमानं कार्यं वर्णान्तरेणा व्यवहितस्य प्रस्य ज्ञेयम् ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No.).

No. 57.—यथा संख्यभन्देगः समानाम् (1-3-10). समसम्बन्धाविधियां संख्यं स्यान् ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en regle*, but not *en masse*.

No. 58.—विप्रतिषेधे परं कार्यम् (1-4-2) विरोधेविप्रतिषेधः—opposition. When two rules of equal force oppose each other, the last in the order of the *Aṣṭāḍhyāyī* prevails. ·

No. 59.—पूर्वपर्वन्त्यान्तरद्वाप्रवादानासुन्दरात्तरं वलीयः । Para, i. e. a posterior rule is more powerful than an anterior ‘Purva’ rule; a Nitya (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—असिद्धं बहिरङ्गमन्तङ्गः । A *Bahiraṅga* rule is regarded inefficient (*i. e.* one that does not take effect) so far as an *Antaraṅga* rule is concerned. बहुपूर्वं बहिरङ्गं कार्यम् अन्यापेक्षमन्तङ्गम् । An operation which expects *i. e.* depends upon many causes is called *Bahiraṅga*, while an operation which needs few causes is *Antaraṅga*.

CHAPTER III. CONJUNCTION OF LETTERS.

सन्धीयते, इति सन्धिः, कि प्रत्ययः । Sandhi, as the derivation indicates is formed from the root *dhá* ‘to join’ to which the prefix *sam* and the affix *ki* are attached. It means ‘to be joined together’ or more properly the ‘euphonic junction of final and initial letters in grammar’. It is worth noticing that “every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *virāma* or Stop. This Sandhi or euphonic coalition is

applied both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátaus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ru*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Sañjha and Paribhásá rules given above.

No. 61.—इको यण्चि (6.1.77). इकः स्याते यण् स्यादचि संहितायां विषयै। Let there be *yay* in place of *ek*, when *akh* follows immediately (see No's 55, 12, 45, 43); सुधी + उपास्यः (God as worshipped by the sages). The present rule consists of 3 Pratyáhás. *Achi*, the cause of the change is in the 7th case, *ek*, the subject of the change is in the 6th case, and *yog*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, i. e., *ek*. By No. 12, a word ending in *il*, (i. e., *i*, *u*, *ri*, *li*) but not *ek* only is to give way to the substitutes denoted by *yay*. Hence *sudhi* is the recipient of the changes. Hence by No. 42, *yay* comes in the room of the whole word *sudhi*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yay* takes the place of the final of *sudhi*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *flat* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *i* is the likeliest substitute. Thus: सुधृष्ट + उपास्य। Now this form gives occasion for the operation of the next rule.

No. 62.—अन्तचि च (8.4.47). अतः परस्य यरोद्देशास्तो न त्वचि॥ *Yar* occurring after *akh* is optionally doubled, but not when a vowel follows. *Yar* denotes all the consonants except *ha*. Hence we have सुधृष्टृ + उपास्य। This rouses to action the next rule.

No. 63.—झलौ जग्न झोग (8.4.53). Of *jhal* there is *jaś*, when *jhas* follows. Hence the 1st *dh* is changed to *d*, dental (43). Hence we have सुदधृष्टृ + उपास्य। Again the form सुदधृष्टृ being a pada (28) the next rule applies.

No. 64.—संयोगान्तस्य लोपः (8-2-23). संयोगान्तं यत् पदं तटन्तस्य लोपः स्यात् । The final of a complete word ending in a compound consonant is elided. Hence *y* comes to be elided; but the next rule thus interposes.

No. 64 a.—यणः प्रतियेषो वाच्यः । Kátyáyana forbids the elision of the letters of *yan* at the end of a pada. Hence no elision. सुच्युपास्य । In the same way मद्भर्तिः (the foe of Madhu—Vishnu) धाक्षिणः (Brahmá) नारक्तिः (the form of *l*).

No. 64 b — यणो मयो द्वे वाच्ये *Yan* after *may* or *may* after *yan* is optionally doubled. Hence *y* too of *suddhy* is doubled. Hence we get 4 forms of सुच्युपास्य, (1) one *dh* and *y*, (2) 2 *dha's*, and *y*, (3) two *dh's*, and 2 *y's*, (4) 1 *dh* and two *y's*.

No. 64 c.—नादिन्याक्रांशे पुत्रस्य (8-4-48). The final of *putra* (a son) is not doubled, when *ātini* ‘a devourer’ follows in the sense of cursing. पुत्रादिनोत्पर्मसि पाये, thou, damned art the devourer of thy son. In quarrelling Indian women still use a similar phrase, *púta-katahí*. In stating a fact, the final is doubled. पुत्रादिनो सर्पिष्यो ॥ A female snake devouring her sons.

Vártika (a) तत्त्वर च also when *putra* follows *putra* in a compound. पुत्रपुत्रादिनो त्पर्मसि पाये ॥ O wicked woman, thou art the devourer of thy grandson !

Vártika (b) वाहतजग्धयोः । But the final of *putra* is optionally doubled before *hata* (killed) and *jagdha* (eaten) पुत्रजग्धी, or पुत्रजाग्धी (a devourer of her own sons).

No. 64 d.—त्रिप्रभितिषु शाकटायनस्य (8-4-50). According to Śáktiyána, the first of the three letters forming a conjunct is not doubled : as इन्द्रः. But according to Pánini it is doubled, as इन्द्रन्द्रः.

No. 64 e — सर्वत्रशाकल्यस्य (8-4-51). According to Śákalya reduplication, is not permitted in the above cases. Ex. अर्कः (the sun) ब्रह्मा.

No. 64 f.—दीर्घादावार्यागाम (8-4-52). According to the Great Teacher, Pánini, a consonant is never doubled, if it comes after a long vowel:—दात्रम् (a sickle), पात्रम् (a vessel).

No. 64 g.—अचोरहाभ्यां द्वे (8-4-46). अचः पराभ्याम् रेफ हकाराभ्यां परस्य यरो द्वे वाच्यः ॥ *Yar* coming after *r* and *h* after *ach* is optionally doubled.

Ex. कर्यनुभवः (communion with *Hari*, God). नह्यस्ति (There certainly exists not).

No. 64 h.—हनोयमां धमि नेापः (8.4-64). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence आदित्या देवताऽत्य (Áditya is the god of this) is preferable to आदित्यो, &c.

.. No. 65.—एचोयत्रायात्रः (6.1-78). एचः क्रमादय अव् आय आव् एसे व्युरुचि ॥ *Ay*, *av*, *áy*, *áv* are in due order used in place of the letters of *ech*, when *ach* follows. (See No. 57).

Ex. हरे + ए = हरये, (to Hari). विष्णो + ए = विष्णाये (to Vishnu). नैशकः = नायकः (a leader); पाशकः = पायकः (fire).

No. 65 a.—वान्तोयप्रत्यये (6.1-79). यकारादी प्रत्यये परे ओदीतोरव् आव् एतैस्तः ॥ *Av* and *áv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. गोयम् = गव्यम् (belonging to a cow). नोयम् = नाव्यम् (navigable). बाव्यतः (Kuśika-Rishi).

No 65 b.—गोर्यूते छन्दस्युपसंख्यानम्. आच्यरिमाणो च । In the Vedas or in measuring distance, *av* is the substitute of *go* (a cow) before the suffix यूति.

Ex. गव्यतिः (a pasture, a league). आनेमित्रात्रणादतीर्ग्यूतिसुक्षतम्.

No. 65 c.—धातोत्तत्त्विभिन्नयत्र (6.1-80). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *vant*, *i*, *e*, *av*, *áv*, by reason of the same.

Ex. लायम् (to be reaped); आच्यत लायम् (surely to be reaped).

No. 65 d.—ज्ञायत्योग्यक्षाये (6.1-81). The *ekār* of the roots, ज्ञि to perish, and ज्ञि to conquer is irregularly changed to आय, when the verbal suffix यत् implying practicability closely follows.

Ex. ज्ञयम् (perishable). ज्ञयम् (conquerable). But ज्ञेयं पायम् (destructible sin). ज्ञेयम् मनः (controllable mind). Here fitness is expressed.

No. 65 e.—क्रायस्तद्ये (6.1-82). The final letter of *kri* (to buy or sell) in the form *kre* is changed to *ay* before the suffix *yat* to express 'goods exposed for sale.' क्रायम् (goods). But क्रेयम् means 'fit to be bought'; as क्रेयं नेाथान्यं न चास्ति क्रायम् (we have to buy rice, but there is none of it on sale).

No. 66.—एकः पूर्ववरयोः (6.1-84). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading-rule.

No 66a.—आदगुणः (6-1-87). अवर्णादतिपरे पूर्वपरयोरेको गुणादेशः स्यात् । Ach following the letter *a*; *guna* is singly substituted for both. (See No. 19).

Ex. उप + इन्द्रः = उपेन्द्रः (Krishna). गङ्गा + उदकम् = गङ्गोदकम् (the water of the Ganges). कृष्ण + कृद्धिः (the prosperity of Krishna) = कृष्णद्धिः (No 44. = *guna* in the room of *ri* is followed by *r* and since *r* denotes itself and *l*. (No. 4); hence *guna* in place of *li* is followed by *l*). तथलकारः = तथल्कारः (thy letter *li*).

No. 67.—लोपः शाकल्यम् (8-3-39). अवर्णपूर्वयोः पदान्तयोर्यवयोर्वाँ लोपेण्यिपरे ॥ According to Śākalya, *y* and *v*, preceded by *a* or *ā* at the end of a pada are optionally elided, when *as* follows.

Hence, चरे + इह = हरयिह (65) = चर इह (67). (O Hari, here). विष्णो + इह = विष्णविह or विष्ण इह. Now the form *Hara iha* gives occasion for the operation of 66a; but the next rule forbids this course.

No. 68 —पूर्वत्रासिद्धम् (8-2-1). सपादसप्ताभ्यार्थी प्रतित्रिपाद्यसिद्धा-त्रिपादामि पूर्वं प्रतिपरे शास्त्रमसिद्धम् ॥ As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (*i. e.* a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in Sāpāla Saptádhyáyí is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form हर इह is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66a is concerned. Hence, no *guna* can be used in *Hara iha*.

No. 69.—वृद्धिरेचि (6-1-88). आदेचि परेवृद्धिरेकादेशः स्यात् । *Vridḍhi* is the single substitute, when *ech* follows *a*. गुणापवादः । A contradiction of No. 66a.

Ex. कृष्ण + एकत्वम् = कृष्णोकत्वम् (oneness with Krishna). गङ्गा + ओचः = गङ्गोचः (the torrent of the Ganges). देव + ऐश्वर्यम् = देवैश्वर्यम् (the divinity of a god). कृष्ण + औत्कृष्टम् = कृष्णौत्कृष्टम् (a longing after Krishna).

No. 69a.—एत्येधत्यूदसु (6-1-89). *Vridḍhi*; when the verbs *eti* and *edhati* follow *a* and when the substitute *ut्थ* follows it.

पुरस्तादपवादाश्रनन्तरान् विधीन्वाधन्तेनोन्तरान् । An Apaváda Rule (*i. e.* a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comes after the general rule. Hence this *Vriddhi* debars एवं परम् but not आमाङ्गोऽच.

Ex. उप + इति = उपेति (he approaches). उप + स्थेते = उपेधते (is increases). पठ + ऊहः = प्रस्तोहः (to steers). The *v* of *vah* to carry in the form *vāh* (वहस्येति) is changed to *ātih* before the case affix *sas*. एजायाः किम् (why beginning with *ech*, as *edhate* &c. do?) Witness उप + इतः = उपेतः (approached); मा भवान् प्रेतिधत् (let not your honor increase).

(1) अक्षादूहिण्यासुपसंख्यानम् अक्षोहिणीसेना (an army).

(2) पादूदोषोदाद्येष्येषु । *Vriddhi*, where *āhi*, *ādha* &c. follow *pra*.

Ex. प + ऊहः = प्रस्तोहः (skilful; a good argument). प्रेतिः (pride). एषः = sending, desiring, looking. प्रेष्यः (servant, &c.). इष गते दिवार्दिः (ish to go *dīvādi*). इष इच्छयं तुदार्दिः (ish to desire, *tudādi*) and इष आभीक्ष्ये क्रार्यादिः (ish to look to, *kryādi*). All these assume the forms एषः एष्यः by the addition of *ghāñ* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) ऋते च तृतीय समाप्ते । Also when *rīte* follows an Instrumental case in a compound. सुखेन + ऋतः = सुखार्तः (affected by joy). But परमतः: because *pavama* is not in the Instrumental case.

(4) प्रवत्सर कम्बलवसनार्ण दशानामणे । *Vriddhi*. ऋणशब्दादुर्गभूमौ जने च । The word *rīṇ* means, a castle, land, and water. प + ऋणम् = प्रार्णम् (principal debt). वत्सरराणम् (debt of a steer). कम्बलार्णम् (debt of a blanket). ऋणार्णम् (debt contracted to pay a debt). दशार्णः; दशार्णा (a country; a river).

No. 70.—उपर्गादृति धातृ (6-1-91). अवर्णान्तादुपर्गादृकारादै धातृ परे शुद्धिरेकादेशः स्यात् । When a verb beginning with *ri* follows an Up-sarga ending in *a*, *Vriddhi* is the single substitute.

Ex. प + ऋच्छति = प्रार्च्छति (he goes on rapidly). उपार्च्छति (he goes up to).

No. 70 a.—अन्तादिवच्च (6-1-85). योग्यमेकादेशः सपूर्वस्तान्तवत् परस्यादिवस्यात् । This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upārchiati* being considered as final of *upa*, it is liable to be changed to *Visarga* by No. 109 *infra*; but it is otherwise ordered. अन्तवद्भावेन पदान्तरेफस्य न विसर्गः । The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

Siddhántikaumudi. To me they seem quite unnecessary and farfetched; because *upa* can by no means be called a *pada*, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70b.—वा सुप्यापिश्चेः (6-1-92) and *Vriddhi* is optionally used, when a Nominal verb beginning with *ri* comes after an *Upsarga* ending in *a*. प्रार्थिभोवति, प्रवैशोर्वति (he acts like a Rishi).

No. 71.—एहि परच्छम (6-1-94). आदुपसर्गादेङ्गादा धातौ परेष्यरच्छमे कादेशः स्यात् । A verb beginning with *ehi* following an *Upsarga* ending in *a*, the form of the latter vowel is the single substitute for both. प्र + एजते = प्रेजते (he trembles). उष + ओर्वति = उषेऽर्वति (he sprinkles).

No. 71a.—ग्रकन्त्याटियु परच्छम वाच्यम् । तत्त्व देः ॥ In *Śakandhu*, &c., the form of the following vowel is singly substituted in place of the *ti* of the preceding word. (See No. 20).

शक + अन्तुः = शकन्तुः (a vegetable). कर्कन्तुः (the Jujube). लाहूलीया (the handle of a plough). मातृण्डः (the sun). आकृतिगयोऽयम् । A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—ओमाङ्गोऽत्म (6-1-95). The following vowel is singly substituted, when *om* (a mystic name of God) or *ā* follows the letter *a*. गिवाय + ओम् नमः = गिवायै नमः (salutation to Śiva). गिव आऽचित् = गिव + एहि (guna) = गिवेहि (Oh Śiva, come).

No. 73.—अकः सवर्णं दीर्घः (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute. देत्य + अरिः = देत्यारिः (a foe of the demons). श्री + इशः = श्रीशः (the Lord of Śrī, Viṣṇu). विष्णु + उदयः = विष्णूदय (the rise of Viṣṇu); हेतु + लकारः = हेतृकारः (the letter *lṛi* of the officiating priest). The author of the *Manoramā* proposes to word the Sūtra, thus—आकोकिदीर्घः “when *ak* follows *ak* in due order, &c.”

Var. I.—ऋति सवर्णं ऋवा । When the short *ri* follows short *ri*, short *ri* is optionally used for both. हेतृकारः or हेतृकारः ।

Var. II.—लृति सवर्णं लृवा । When short *lṛi* follows short *ri*, short *lṛi* is optionally the single substitute. हेतृकारः or हेतृकारः ।

No. 74.—एडः पदान्तादति (6-1-109). पदान्तादेङ्गोति परे पूर्वद्वयेकादेशः स्यात् । Short *a* coming after the final *ehi* of a finished word, *ehi* is singly substituted for both. हरे + अव = चरेव (O Hari, go away). विष्णो + अव = विष्णोव.

No. 74a.—सवंच विभाषा गोः (6-1-122). लोके घेदे चेकन्तस्य गोरति वा प्रकृतिभावः पटान्ते । In secular and sacred writing, in both ; the original form of *go*, when it is a pada ending in *eñ*, is retained, but optionally before the short *a*. गो + शस्त्र = गोशस्त्र (a herd of cows) No: 74, or गोशस्त्रम् पटन्तस्य किम् 'why ending in *eñ*?' Witness चित्रगु + शशस्त्र = चित्रशशस्त्रम् (*yan* ; because the word ends in short *u* by reason of being neuter in the compound). पटान्ते किम् 'why, when it is a pada, &c.' Witness गो + अः = गोः (abative form; because here *go* is a crude form). अन्ये गोशस्त्रेभ्यः पश्चां गोशयाः 'other than cattle and horses.'

No. 74b.—अवहृ स्फोटायनस्य (6-1-123). According to *Sphoṭayana*, *avañ* is the substitute of *go*, being a pada in its original form ; when a vowel follows. The substitute is optional. गवायस्त्र (a herd of cows). *Avañ* by No. 46 is used in place of the final of a word. (Long *a* by No. 73.). गवोदनम् (echo). गवोदनम् (vrid.) = fodder for cattle.

व्यतीतिभावया गवादः । (By grammatical attraction, i. e. an optional operation is sometimes extended to some appropriate example). गो + अः = गवादः (bull's eye).

No. 74c.—इन्द्रे च (6-1-124). गोरथृ स्यादिन्द्रे । Invariably the same before Indra. गवेन्द्रः (Krishna, Lord of cows).

अथ प्रकृति भावः : Now, Original Forms are directed to be retained.

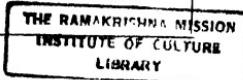
No 75.—मृतपश्या अचि नित्यम् (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, i. e. unchanged.

एष कृष्ण उ अच गोपवरति (come Krishna !!! the cow is grazing here). हरि एतौ 'these two Haris.'

No. 76.—इकोऽसत्यं शाकल्यस्य हृस्यस्य (6-1-127). The final *ik* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Śakalya*.

चक्री + अन्न = चक्रिअन्न or चक्रवत् (Chakriṇ, i. e. the discus-armed Vishnu here). Here by force of option, *yan* too has taken place.

पटान्ता इति किम् (why the final, &c.?) Witness गौरीँ (the two goddesses *Gauri*). Here the option does not apply; because *Gauri* is a crude form before the dual case affix *au* (आ॒).



No. 77.—ऋत्यकः (6.1-128) *Ak* is in the same way dealt with when short *ri* follows. ब्रह्म + ऋविः = ब्रह्मर्विः = ब्रह्मर्विः (a Bráhman sage). *Ar Guṇa* is optionally used here; (See Nos. 66 a; 44). Cp. महर्विः; देवर्विः। But आ + ऋच्चन् becomes आर्चन् (he was going). *Vridḍhi* is used, because the prefix *a* is not a pada. The vowel remains constant even in a compound; as सप्त ऋषीणाम्, सप्तर्षीणाम् (of the 7 Rishis).

No. 78.—वाक्यस्य टे: मृत उदातः (8.2-82). This is a heading rule. The *ti* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78a.—प्रत्यभिवादेशुद्दे (8.2-83). In returning the salutation of one who is not a *súda*. देवदत्तोऽहम्—मे आयुष्मानेषि देवदत्तः। (O, long live thou, Devadatta!!!). त्वयिं न। But not in greeting back a female. मे आयुष्मती भव गार्गि (be thou of long life, O Gárgi!). मे राजन् चिशांवेति वाच्यम्. The word *bho*, (O), the name of a royal personage, the name of a *vīś* (an agriculturist), all these are subject to the above changes, but by option. आयुष्मानेषि मे ऽ. (O, be thou long-lived!!!) आयुष्मानेषीन्द्रवर्मनः (Indravarmanaan, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78b.—दूराचूते च (8.2-84). In calling to a person from a distance. सकून् पिपदवदत्तः (O Devadatta, drink *sakī*).

No. 78c.—हे हे पयोगे हैहयोः (8.2-85). *Hai* and *he* when used in calling are likewise prolated हैऽ राम, राम हैऽ (Ráma, Hé!!!).

No. 78d.—गुरोरन्तेऽनन्त्यस्याये केक्षय प्राचाम् (8.2-86). All the long vowels of a sentence used in calling save *ri* are optionally and one by one prolated in the opinion of the eastern grammarians. देवदत्तः, देवदत्तः, देवदत्तः. Why अनुतः? Because, कृष्ण ऽ. Here the *ri* is not prolated.

No. 79.—अमृतवृष्ट्यस्य (6.1-129). A prolated vowel becomes un-prolated before the non-vedic *iti*. Hence coalition takes place. सुश्लोकेति, सुश्लोकेति (*Guṇa*).

No. 80.—ईऽचाक्रवर्मण्य (6.1-130). The prolated *i* (according to Chákravarmaṇa), becomes unprolated before a vowel. The expression, "according to Chákravarmaṇa" denotes optionality. चिनुष्टीति इति or चिनुष्टीति (73). "Construct an altar,—do this."

इति हेतुप्रकरण प्रकाशाति समाप्तिः—*Amarkosh* The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetera*.

रामो छंतीति रावणः पलायते (Ráma attacks and Rávana flees). इति पापिणिः The word Pápini is celebrated in the world. इत्युत्तमा (having said so).

No. 81.—मय उत्रो वो वा (8-3-33). *V* is optionally the substitute of *uñ* coming after *may* and before *ach*.

किनु उत्तम् or किम्बुक्तम् (what did you say?).

No. 82.—अणो प्रणदात्यानुनासितः (8-4-57). A nasal vowel is optionally the substitute of the variable *añ*, when a pause follows. Hence दधि or दधिं (curd).

No. 83.—अव्यक्तानुकरणस्यात् इती (6-1-98). When *i* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत् + इति = पटिति (the sound *päṭ*—&c.). Here the following *i* is singly used for the *i* of the preceding word and itself. एकाचो न॥ अदिति । But not in the case of a monovocal sound.

No. 83 a.—तस्य परमामेदितम् (8-1-2). The 2nd of a reduplicated sound is called *ámredita*.

No. 84.—नामेदितस्यान्तस्य तु वा (6-1-90). The Rule 83 does not apply to an *ámredita*; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. पटत् पटत् इति पटत् पटेति or पटत्पटिदिति (No. 87.)

CHAPTER IV.

HAL SANDHI OR THE CONJUNCTION OF CONSONANTS.

No. 85.—स्तोः श्वुना श्वुः (8-4-40). सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गोऽस्तः । Of *sakára* and *tu* (*i. e. ta tha, &c.*) coming in contact with *śakára* and *chu* (*i. e. cha, chha, &c.*) there are *śakára* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + शेते = रामशेते 'Ráma sleeps.' रामस् + चिनेति = रामचित्त-नेति 'Ráma gathers' सत् + चित् = सच्चित् 'Pure intelligence.' शार्ङ्गन् + जय = शार्ङ्गज्जय 'Vishnu, be thou victorious.'

No. 85 a.—शात् (8-4-44). शात् परस्योऽन्तं न । What is said, does not apply, when a dental comes after *śakára*. विश्वनः = विश्वनः (lustre). प्रश्नः (a question).

No. 86.—द्वुना द्वुः (8-4-41). स्तोः द्वुना योगे द्वुः । Of *s* and *tu*, there are *sh* and *tu*, when they come in contact, with *sh* and *tu*.

Ex. रामस + षष्ठः = रामषष्ठः 'Ráma, the 6th.' रामस + टीकते = रामष्टीकते 'Ráma goes.' पेषता = पेष्टा 'a grunder.' तद + टंका = तटीका (92) 'a comment on that.' चकिन् + ढोकसे = चकिण्डोकसे 'O Vishnu, thou goest.'

No. 86a.—न पटान्नाद्वारनाम् (8.4.42). But not when *tu* being final in a pada, precedes, *nám* being excepted.

Ex. षट् सन्तः 'six good.' षड्हते = षट्ते (92). पटान्नात् किम् 'why final?' दृढ़ते = दृष्टे 'he praises.' Here the change takes place. एतः किम् 'why *tu*?' सर्पिष्टमम् 'best butter.' Because *sh* does not come within the exception.

No. 86 b.—अनास्वर्वतिनगरोणामिति वाच्यम् : The cerebral change is stated of *nám*, *navati* and *nayari*. षड्हनाम् = परणाम् 'of six.' षण्णवर्तिः 'ninety six.' षण्णार्थः 'six cities' (*d - n*; No. 88.).

No. 86 c.—तेऽपि (8.4.93). No cerebral change, when *sh* follows *tu*. सन्धाष्टः 'being the sixth.'

No. 87.—झलां जयोन्ते (8.2.39). पटान्ते झलां जगः स्युः : At the end of a pada, *jhal* is changed to *jas*. वायोशः (वाक्देशः) 'Lord of Speech.'

No. 88.—यरोऽनुनासिकेऽनुनासिको वा (8.4.45). यरः पटान्नस्य : Of *yar*, final in a pada, there is optionally a nasal when a nasal follows.

एतद्मुरारिः or एतन्मुरारिः 'that Vishnu.' प्रत्यये भाषायां नित्यम् : Invariably before a nasal suffix in secular language. तत् + मात्रम् = तन्मात्रम् 'merely that.' चित् + मयम् = चिन्मयम् 'intellectual.'

No. 89.—तोर्लिं (8.4.60) परसवर्णः : When *l* follows *tu*, a letter homogeneous with *l* is used for *tu*. (See No. 10).

Ex. तत् + लयः = तल्लयः 'its destruction.' विट्टान् + लिखति = विट्टान् लिखति 'the learned man writes.'

No. 90.—उठः स्थास्तम्बोः पूर्वस्य (8.4.61). When *sthá* and *stambha* come after *ud*, a letter homogeneous with the prior (i. e. *d*) is used of *sthá* and *stambha*. (See Nos. 56, 47).

स्थानेन द्वितीयाः : Hence *tha* is used for *s*, उद्धयानम्.

No. 91.—भरो भरि सवर्णः (8.4.65). *Jhar* coming after *hal* and before *jhar* is optionally elided. Hence उद्धयानम्.

No. 92.—खरि च (8.4.55). खरि परे झलां चरः स्युः : Use *char* in the room of *jhal* before *khar*. Hence, उत्थानम् 'uprising.' Like-

wise उत्तमनम् 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, 'खरिच' does not recognise the existence of No. 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is उत्थानम् where the 1st *th* can not be altered to *t* by 'खरिच' which does not admit its existence. उत्थाता 'an up-riser'; उत्थातुम् 'to rise up.' उत्थातयम् 'let one rise up.'

No. 93.—**ऋयो होन्यतरस्याम्** (8-4-62). ऋयः परस्य नस्य वा पूर्वस्वर्णः। *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

(एकारेण चतुर्थाः). बाग + हरिः = बाघरिः 'a lion in discourse' or बागहरिः । बाधस्वति 'Sarasvati, the goddess of speech, laughs' = बाग-घस्ति ॥ इवालिद् हस्ति or ठस्ति 'the dog-licker laughs.'

No. 94.—**शब्देऽप्ति** (8-4-63). ऋयः परस्य शस्य क्वो बाटि. In the room of *s* coming after *jhay*, there is optionally *chh*, when *at* follows.

तदश्विः: optionally becomes **तदक्षिः**; then by Nos. 85 and 92, becomes **तच्छिवः**। The other form is **तच्छियः**: (85—92). **कृत्यमसीति वाच्यम्**। Not only *az*, but also *am* coming after causes the change. **तच्छुकेन** 'by that couplet' where the 'l' after *i* is of *am* group.

No. 95.—**मोऽनुस्वारः** (8-3-23). मान्तस्य पदस्यानुस्वारो हृलि । Anusvāra is the substitute of (the final *m* of) a pada ending with *m* before a consonant. (अलोऽन्तस्य). हरिम्बन्ते = हर्दिं खन्ते 'I salute Hari.'

No. 96.—**नवचापटान्तस्य भूनि** (8-3-24). नस्य मस्य चापटान्तस्य भूत्य-मुत्स्वारः स्यात् । The *n* and *m*, being not final in a pada are changed to Anusvāra when *jhal* follows.

यशान् सि = यशांसि 'glories.' आक्रम्यते 'he will subdue.'

No. 97.—**अनुस्वारस्य ययि परस्वर्णः** (8-4-58). When *yay* follows, change Anusvāra to a letter homogeneous with *yay*.

शान्तः = शान्तः: 'quiet.' कृषिठनः 'blunted.' गुम्फतः 'strung together.'

No. 98.—**वा पठन्तस्य** (8-4-59). But the change is optional in the case of Anusvāra final in a pada. Hence त्वं करोति or त्वं कुरोति 'thou doest.'

No. 99.—**मो राजिं समः क्वो** (8-3-25). The *m* of *sam* is changed to *m* only, when *rāj* ending in the affix *kvi*p follows: समाद् 'a great king.' But संयत् 'checking.' किंराद् 'a little king.'

No. 99 a.—हं मपरे वा (8-3-26) When *h* followed by *m* comes after *m*, let *m* be optionally changed to *n*. किम् छ्वलयति or किं छ्वलयति 'what does he cause to shake ?'

यवनपरे यवना वा : *M* is optionally changed to *y*, *v*, *l*, when, *y*, *v*, *l*, come after *h*, the succeeding letter. किय॑ द्यः 'what about yesterday ?' किं द्यः : किव॑द्वुलयति or किं द्वुलयति 'what does he cause to shake ?' किन॑द्वादयति 'what gladdens ?' • this is the sign of nasality.

No. 100.—नपरे नः (8-3-27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after.

किम् हुते किं हुते (95) or किन् हुते 'what withholds ?'

No. 101.—इयोः कुक् टुक् शरि (8-3-28). *Kuk* and *tuk* are optionally the augments of *u* and *η*, when *śar* follows. (See Nos 57, 39).

प्राह् षष्ठः or प्र हृष्टः (first, sixth). सुगण्य षष्ठः or सुगण्यद् षष्ठः (the 6th good reckoner). चर्पेत्तिर्णयः शरिपैङ्कर सादेरिति वाच्यम् । According to *Paushkarsādi* Grammarian, the 2nd letters are used in place of *chay*. Hence प्राह्वष्ठ षष्ठः, सुगण्यद् षष्ठः ।

No. 102.—ढःसि धुट् (8-3-29). *Dhuṭ* is optionally the augment of the dental *s* coming after the cerebral *d*.

पद् सन्तः = पद्सन्तः or पद्ध सन्तः which becomes पद्त्सन्तः by No. 92. The *t* of *dhuṭ* is elided by Nos. 2 and 2a, and *u* by Nos. 4 and 2a.

No. 103.—नश्व (8-3-30). It is likewise the optional augment of *s* coming after *n*. सन् सः or सन्त् सः (he being).

No. 104.—शितुक् (8-3-31). *Tuk* is optionally the augment of *n* final in a pada, when *s* follows.

सन् शम्भुः = सञ्ज् शम्भुः (85). (With *tuk*). सन्तशम्भुः = सन्तक्षम्भुः (94) = सन्त् छम्भुः (85) When the palatal *s* is not changed to *chha*, we have सञ्ज् शम्भुः (85) and when *ch* is elided by 91, we have सञ्ज् छम्भुः : Hence there are 4 forms. •

No. 105.—हमो हृस्वाटचि हृसुण् नित्यम् (8-3-32). *Namut* is invariably the augment of the vowel that follows a pada ending with *nam* preceded by a short vowel. प्रत्यह + आत्मा = प्रत्यहात्मा (soul evidently existent). सुगण्य + ईशः = सुगण्योऽशः (Lord of good reckoners). सन् + अच्युतः = सरच्युतः (the existing Vishnu).

No. 106.—समः सुटि (8.3.5). समोऽः सुटि । *Ru* is the substitute of *sam* (a particle), when *sut* augment follows.

Ex. सम + सुट + कर्ता = सुट + सुट + कर्ता । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2a. Hence सरस् कर्ता. The *t* and *u* are likewise elided by (2, 2a and 4).

No. 107.—अत्रानुनासिकः पूर्वस्य तु वा (8.3.2). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence सर् in 106 becomes संट्.

No. 108 —अनुनासिकात्परोनुस्वारः (8.3.2). When the nasal form is not used (by reason of the optionality of the case) *Anusvára* is the augment after what precedes *ru*. Hence we have संट् again.

No. 109.—खरवटानयेऽर्थिसज्जनीयः (8.3.15). *Visarga* is the substitute of *r* final in a pada, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Vartikukára* says समुद्भानां सो वक्त्यः । *S* is the invariable substitute of *sam*, *pum* and *kán* (i. e. of *Visarga* by 120). Thus दंस्कर्ता, संस्कर्ता, ‘one who completes.’ This word assumes 108 different forms by the application of other rules.

No. 110.—एमः ख्याम् परे (8.3.6). *Ru* is the substitute of *pum*, when *khay* followed by *am* comes after it.

पुंस्केकिलः, पुंस्केकिलः ‘a male cuckoo’. पुंस्युत्र or पुंस्युत्र ‘a male child.’

No. 111.—नपठ्यप्रशान् (8.3.7). अम् परे छवि नान्तस्य पदस्य इः । *Ru* is the substitute of a pada ending in *n*; but not of *prásán*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

शार्ह्वनदिनिः = शार्ह्विदिनिः or शार्ह्विदिनिः ‘O Vishnu, cut.’ Here, 1st *n* is changed to *ru*; then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to श्व palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by *Anusvára*. चक्रिन् + नायस्य = चक्रिस्वायस्य, चक्रिस्वायस्य ‘O disarmed! preserve.’ Why ‘not of *prásán*?’ Witness प्रशान् तनोति, the quiet man extends. Why “of a pada?” Witness हन्ति ‘he kills.’ Here *han* is not a pada.

No. 112.—नृनपे (8-3-10). नृनित्यत्य रुद्धापे । Of *nrin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, नृ रु पाहि or नृ रु पाहि । Again, the next rule applies.

No. 113.—कुष्वाः नृ च पौच (8-3-37). Jihvámúliya and Upadhmaniya are optionally the substitutes of *Visarga* coming before *ku* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of Jihvámúliya and Upadhmaniya, or retains its own form. Thus, नृ च पाहि, नृ च पाहि, नृः पाहि नृ नृ पाहि (preserve thou 'men'). क च करोति, कः करोति 'who does.' This rule is the contradiction of विसज्जनीयस्य सः, but not of शर्परेविसज्जनीयः । येन नामाम्बुद्धे यो विधिराभ्यते स तस्य वाखको भवति । A contradictory rule begun in the face of the operation of another rule debars that rule, but not that which follows the contradicted.

No. 114.—कानामेडिते (8-3-32). The *n* of *kán* is changed to *ru* before the *ámredita* of it. (See 83a.)

Hence, कान् कान् = कांस्कान् or कांस्कान् (समुक्ता०) (to whom, to whom)?

No. 115.—कस्काटिषु च (8-3-48). But the *Visarga* of *kaskádi*, set is changed to the cerebral *sh*, when *in* precedes, and to the dental, when it does not. This is an Apaváda of No. 113. कस्कः 'who, who?' क्षेतस्युतः 'wherefore, where.' संपिञ्जुगिङ्गका 'a pitcher for ghee' धनुज्जयात् (the cranium-like part of a bow or the bow and skull of Siva). आकृति गणोऽयम्.

No. 116.—संहितायाम् (6-1-72). 'क्षे च (6-1-73). 'हृस्वत्य क्षे परे तुगागमः स्यात् संहितायाम् । *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

शिवकाया = शिवक्षाया (the shadow of Siva) apply Nos. 87, 85, 92. स्वक्षाया (one's own shadow).

No. 117.—आङ्गमाङ्गोऽच (6-1-74). *Tuk* is also the augment of *ān* and *mān* coming before *chha*. आङ्गादयति 'he covers.' माङ्गादत् 'may he not eat.'

No. 118.—टीर्घात् (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. चेष्ठादयते 'it is cut again and again.'

No. 119.—पदान्नाद् आ (6-1-76). *Tuk* is optionally the augment of a long vowel being last in a pada, when *chha* follows. लक्ष्मीङ्गाया 'the shadow of fortune;' लक्ष्मीङ्गाया.

CHAPTER V.

VISARGA SANDHI OR THE CHANGES OF VISARGA.

No. 120.—विसर्जनीयस्य सः (8-4-34). In the room of *Visarga*, *s* is used, when a hard consonant of the *khar* group follows

विष्णुः त्राता = विष्णुस्त्राता 'Vishṇu, the preserver.'

No. 121.—शर्पे विसर्जनीयः (8-3-35). When *khar* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, i. e. it is retained. कः त्वः: 'what reptile or what handle of a sword ?'

No. 122.—या शरि (8-3-36). When *śar* follows, *Visarga* is optionally retained. हरिः शते or हरिश्चते (85) Hari sleeps.

Vártika. खर् परे शरि वा विसर्गनेषो यत्क्षयः । *Visarga* is optionally elided, when *śar* with *khar*, coming after it, follows.

रामस्त्राता 'Ráma, the stationary or the preserver.' हरिस्फुरति 'Hari shines or trembles.' The alternative forms are रामः स्याता, रामस्याता, हरिः स्फुरति, &c.

No. 123.—सो पदादी (8-3-38). विसर्जनीयस्य सः स्यादपदादोः कुष्ठोः परयोः । *Visarga* is changed to the dental *s* before *ku* and *pu* (letters of these classes), when these begin what is not a pada.

Vártika. पाशकल्पकार्येचिति वाच्यम् । It should be stated that the rule takes effect, when *páśa*, &c. follows. पाष्ठेपाशप (5-3-47). *Páśa* denotes contempt or deterioration : as पयस्याश्रम् 'bad milk.'

ईषदसमाप्तौ कल्पदेश्यटेशीयरः । These three *kalpa*, &c. denote a slight imperfection. यशस्कल्पम् 'something inferior to glory.' क, अज्ञाते कुस्तिते वा इवे 'ka in the sense of unknown, contemptible, or like.' यशस्कल्पम् 'something like glory.' These three are *Taddhit* suffixes, while *kamyach* is verbal, and denotes 'to desire for one's own sake.'

यशस्काल्पति 'he desires glory for his own sake.'

Vártika (2) अनव्ययस्य । An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vártika (3) काम्येररेवेत वाच्यम् । In the case of *kamyach* the *Visarga* of *ru* only is changed to *s*. Hence not here. गौः काम्यति 'the goddess of speech desires.'

No. 124.—इणः षः (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *sh*.

Ex. सर्विष्वाशम् 'deteriorated *ghi*.' सुर्विष्कल्पम् 'something like *ghi*.' सर्विष्कम् सर्विष्काम्यति, &c. 2 7 3 6 3

No. 125.—नमस्तुरसोर्गत्येः (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *puras*, called *gati*, when *ku* and *pu* follow. (See No. 25 a).

Namas 'salutation' is optionally *gati*, when prefixed to *kriñ* 'to do,' because it belongs to *sakshat* set of words, which are optionally named *gati* (साक्षात्प्रभूतोनि च, 1-4-74). Thus नमः करोति or नमस्तकरोति 'he salutes.' *Puras* is always *gati*, पुरस्तकरोति 'he leads, respects, &c.'

No. 126.—द्विदुष्यत्य चाऽप्रत्ययम् (8-3-41). *Sh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्ट्रात्यूहम् (without an obstacle). आविष्कतम् 'published.' दुष्कतम् (badly done). दुष्योतम् 'hardly drunk.' प्रादुष्कतम् 'made visible.' चतुष्कपालम् 'a set of 4 cups.' Why 'that...a suffix'? Because आग्नः करोति 'fire makes,' the *Visarga* is the nom. sing. suffix (*su*).

Vár.—पुम्हुसोः प्रतिऽ 'pum and *muhus* are excepted.'

Ex. मुहुः कामा 'desiring again and again.' पुंस्कामा 'a woman wishing for a lover.' N. B.—The *shatva* substitute can not be used in the example, मातृः कृपा 'kindness of mother'; because all such forms except भातुष्यत्र are excluded from the *Kaskadi* list.

No. 127.—तिरसोन्यतरस्याम् (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. तिरः कर्ता or तिरस्कर्ता 'one who contemns, or conceals.'

No. 128.—द्विस्त्रिष्वतुरिति कत्वोर्ये (8-3-43). *Sh* (cerebral) is the optional substitute of *dvis* (twice), *tris* (thrice) and *chatur* (four times) in the sense of the *Kritvasuch* suffix, when *ku* or *pu* follows. This Śūtra has been made the subject of great discussion as regards the use of *chatur*. द्विः करोति or द्विष्वरोति 'he makes twice.' Likewise त्रिः करोति, &c.

No. 129.—दम्भोः सामयं (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. सर्विकरोति 'he makes *ghi*.' धनुष्करोति 'he makes a bow.' सामयं किम् 'why to denote ability.' Witness, तिष्ठतु सर्विः, पिबत्यमुद्दकम् 'let *ghi* remain, drink thou water.'

No. 130.—नित्यं समाप्तेनुन्नरपद्यस्य (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound

सर्विकृषिडका 'a pitcher for *ghee*' धनुष्कृषिणम्। Why "अनुन्नरपद्यस्य!" Witness, परम सर्विः कृषिडका 'a large pitcher of *ghee*.'

No. 131.—अतः कक्षमिकंसकुम्भात्रकुशाकर्णीज्ञ न व्ययस्य (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *a*, when *karoti*, &c. follow; provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. अयस्कारः 'a blacksmith.' अयस्कामः 'one who desires iron.' अयस्कंसः 'an iron goblet.' अयस्कुम्भ 'an iron jar.' अयस्यात्रम् 'an iron pot.' अयस्कुशा 'a rope partly of iron, and partly of Kusá grass.' अयस्कर्णीज्ञ 'Fem. what has iron ears.' अतः किम् 'why after the short *a*?' मीः कामः 'a speech maker.' अनव्ययस्य किम्? स्यः कामः 'who desires Svar or Heaven.'

No. 132.—अधः शिरसि पदे (8-3-47). Of the *Visarga* of these two *s* is the substitute, when the word pada follows.

अधस्यदम् 'under foot.' शिरस्यदम् 'with feet pointing upwards; head and foot.'

No. 133.—ससजुयो रुः (8-2-66). पटान्तस्य सस्य सजुयश्च रुः स्यात् 'Ru is the substitute of *s* final in a pada, and of *sajush*'

जपत्वापवादः 'a contradiction of No. 87.'

No. 134.—अतो रोरमुताद्युते (6-1-113). अमुतादतः परस्यरोदः स्यात् दमुतेति। *U* is the substitute of *ru* coming after an unprolated *at*, and before the same. This is an *Apváda* of *bho*, *bhago*, &c.

Ex. शिवस् (*s* = *sup*) अर्च्यः = शिवठ अर्च्यः = शिव + उअर्च्यः = शिवोऽर्च्यं (*gupsa*) = शिवोऽर्च्यः (No. 74) = Śiva to be worshipped.

No. 135.—हशि च (6.1.114). The same, when *haś* (a soft consonant) follows. शिव + वन्धः = श्रवोवन्धः (Śiva to be worshipped).

No. 136.—भोमगोभयोभपूर्वस्य योऽग्नि (8.3-17). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *as* follows. देवास् इह = देवारु इह = देवाय इह = देवायिष्य or देवादह (67). भोमगोस् &c. are interjections of irregular formation ending in *s*. तेषां रोर्यत्वे कर्ते । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—ओलघुष्यत्वतः शाकटायनस्य (8.3-18). According to Śākalyāṇī, the final *v* or *y* of a pada is changed to slightly articulated *v* or *y*, when *as* follows. (But according to Śākalyāṇī they are elided, No. 67).

No. 138.—ओतो गार्यस्य (8.3-20). The final *y* of a pada coming after *o*, and not being slightly articulated is always dropped. (This is said in deference to the opinion of Gārgya. भोच्युतं ‘O God.’ लघुष्यत्वपञ्चे ‘when it is slightly articulated,’ भोच्युतं ‘relation’ and पादपूरणे ‘to complete a verse.’)

No. 139.—उञ्जि च पदे (8.3-21). The final *v* and *y* of a pada, coming after the letter *a*, is elided, when *uñ* in the capacity of a pada follows. उ is used in these senses. (1) उयोक्ता, (angry speech). अनुकूल्यायाम् ‘compassion.’ नियोगे appointing to some office. सम्बन्धे ‘relation’ and पादपूरणे ‘to complete a verse.’

स उ एकाग्निः । Here the final *y* of *suh* reduced to the form *say* is elided before *uñ*. But तन्त्रयुतम् ‘woven in a loom.’ Because *utam* is past part. of वेत्त.

No. 140.—हृलि सर्वेषाम् (8.3-22). भोमगोभयोभपूर्वस्य यस्य लोपः स्याद्गतिः । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. भो देवाः ‘O Gods.’ भगो नमस्ते ‘O salutation to thee.’ अयो याहि ‘O ! go.’

No. 141.—रोऽसुषि (8.2-69). अहो रेफातेषो न तु सुषि । रोरपवादः ॥ *R* is the substitute of the word *ahan*, but not when *ahan* is followed by a case-affix.

अहन् + अहः = अहरहः ‘day by day.’ अहृत गतः ‘a class of days.’ असुषि किम् अहोभ्याम् ‘by two days.’ Here *ahan* is followed by the case affix *bhyām*.

No. 142.—रो रि (8.3-14). *R*, when followed by *r*, is elided.

No. 143 — द्वलोपे पूर्वस्य दीर्घाः॥ (6-3-111). When *dha* or *r* causing elision of a preceding *dha* or *r*, follows, *añ* (preceding the elision) is lengthened. Hence, पुनर रमेत = पुना रमेत 'he sports again.' हरिर् + रमः = हरीःम्यः 'Hari is glorious.'

शम्भुराजते 'Śiva is resplendent.' अणः किम् 'why *añ*?' Witness तदः 'destroyed.' उदः 'raised.'

मनस् रथ इत्यत्र रत्वे कृते हर्षग्नि चेत्युत्त्वे रोरीति सोपे च प्राप्ते । Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, i. e. *r*. At this juncture Paribhāshā No. 58 decides that a subsequent rule in the order of the *Aśṭādhyāyī* shall take effect. Hence, since No. 142 is the 14th aphorism of Chapter 3, Lecture 8 and No. 135 is the 114th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No. 68 which divides *Aśṭādhyāyī* into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occurring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get मनो-रथः (*guṇa*). *Manoratha* means 'a cherished wish.'

No. 144.— एतत्तदेः सुलोपेऽकारनन् समासे हृलि (6-1-132). The *su* (a case-affix) of the pronominals, *etad* and *tad* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *nañ*.

Ex. शहः विष्णुः; that Vishṇu = एषविष्णुः (*eshah* Nom. Sin. of *etad*). स शम्भः; (that Śiva). अकोः किम् 'why without the augment *k*.' Witness एषको रुदः 'that Śiva.' अनन् समासे किम्? Witness असचिन्थः 'not that Śiva.' Because the compound is of negative force, we should make use of No. 85. हृलि किम् 'why before a consonant?' शेषाऽन् 'he being here.' (Nos. 133, 134 and 74).

No. 144a.— संश्लिष्टि सोपे चेत् पादपूरणम् (6-1-134). The *su* of *sas* is elided, before a vowel provided that the elision alone serves to complete the verse. सेष दाशरथी रामः 'that Rāma, the son of *Dāsaratha*'

CHAPTER VI.

DECLENSION OF NOUNS AND PRONOUNS.

(Preliminary remarks and Definitions).

Should one ask, how many kinds of nouns are there in Sanskrit, it would be answered thus:—नाम च धातुजमाह व्याकरणे निरते शक्तय च तोकम् ॥ नैगमकृद्भवेत्वा सुसाधु ॥ महाऽप्य॒ ३ । पाठ॑ सू॒ १ ।

In *Nirukta*, one of the six *Vedāngas* composed by Yāska, every noun is said to be formed from a verb, in Grammar, the son of Śākata i. e. Śākatāyana calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhi*, conventional too. Hence nouns are divided into two great classes. *Yaugika* and *Yoga-rudhi*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptation are also taken into account. Nouns are called *Yaugika* when they retain their etymological significance i. e. when both the stem and the suffix carry their proper sense. *Yoga-rudhis* are those, which possess their etymological sense and have a secondary meaning too. *Rudhis* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yaugika* words—अर्ता (अ + र्त्) = doer. हर्ता (हृ + र्त्) = usurper. दाता = giver.

Examples of *Yoga-rudhi*—पञ्जः (पञ्जेन्नातः) a lotus; सहोदर 'a brother.' दामोदरः &c. Cp the English word Parasol,

Examples of *Rudhi*—खट्टा 'a bed.' माला 'a garland, &c.'

In Sanskrit nouns are inflected by adding to the end of the crude form. Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—अर्थवदधातुरप्रत्ययः प्रतिपादिकम् (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Pratipādikā*, i. e. a crude form of word.

अभिधेयवर्थनोर्थश्वद्विति । The literal power, or sense of a word is called *artha*. तत्त्वाभिधेयं चतुर्धा, ज्ञातिगुणक्रिया द्रव्यमेदेन । It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, गोः 'a cow,' शुकः 'white,' पाचकः 'a cooker,' दित्यः 'a wooden elephant.'

No. 146.—कन्तिद्वितसमासाभ्यः (1-2-46). And what ends with *kṛit* and *taddhita* suffixes; and compounds, are named *crude forms*. पूर्ण-सूचेण सिद्धे समासपूर्णं नियमार्थम् । A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

No 147.—**सुपः** (1-4-103). सुपत्वोर्गु चीणिवचनान्येकश एकवचन द्विवचन बहुवचन संज्ञानि स्यः। The *sup* affixes have three dictions, i. e. speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes signify. The answer is सुपां अर्मादयाऽप्यर्थाः संख्याविव तथातिष्ठाम्—The *Mahābhāshya*. The *sup* suffixes denote the object, the subject, &c., and number too, as the *tiñ* verbal suffixes do. Hence the *sup* suffixes express the different case-relations and are marked by number in addition. They are 21 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No. 148.—**विभक्तिश्च** (1-4-104). Let the *sup* suffixes as well as the *tiñ*, be named *vibhaki*.

No. 148 a.—स्वीजसमैदृक्षषाभ्यामिष्टेभ्यसङ्सिभ्यसङ्सेसामद्ये-सुप् (4-1-2). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

Singular.	Dual.	Plural.
1st. सु (उ- No. 4)	ओ	जस् (ज—149) Doer.
2nd. अम्	ओद् (द—2)	ग्रस् (ग—151) Object.
3rd. दा (द—149)	भ्याम्	भिस् Instrument, by.
4th. डे (ड—151)	भ्याम्	भ्यस् Dative, to.
5th. डसि (ड—इ)	भ्याम्	भ्यस् Ablation, from.
6th. डाम् (इ)	ओाम्	आम् Possession, of.
7th. डि (ड)	ओःस्	सुप् (प—2) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *káraka* (करोतीति कारकः) which means ‘one who does something’). The Possessive is not regarded a case, because it expresses the relation of *ownership*, i. e., the relation of one noun with another, while the Sanskrit word *káraka* shows the relation of a noun and a verb.

No. 148 b.—**व्याप्रप्रतिपदिकात्** (4-1-1). After a word ending with the Feminine terminations *śip* and *ap* and after a crude form.

No. 148 c.—**प्रत्ययः** (3-1-1) (let) an affix.

No. 148 d.—**परश्च** (3-1-2), (be) subsequent (be placed after them).

No. 148 e.—**सम्बोधने च** (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus हे राम 'O Ráma.' यदुसुप्तेनकारेणादिच्छं तत्पतेनाकारेणाभिसुखीकरणं सम्बोधनम् = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambódhana*.—*Padamanjari*.

No. 148 f.—**सामन्ततम्** (2-3-48). 'तदन्तं यच्छब्दलरूपमिति'। A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *āmantrita* is acutely accented (आमन्त्रितस्य च 6-1-198). Thus आन इन्द्र॒ वृषभमित्रदेवाः। But when it follows a *pada* i. e. a finished word and does not occur at the beginning of a *páda* i. e. a poetic line, it is entirely accented gravely. इमं मे गंगे यमुने सरस्वति (आमन्त्रितस्य च 8-1-19).

No. 148 g.—**एकवचनं सम्बुद्धिं** (2-3-49). The nom. sing. affix (मु) is called *sambuddhi*, हे राम, हे पटा. The *su* is elided in these instances. (See No. 244).

No. 149.—**चुटु** (1-3-7). The letters of *chu* and *tū* groups are named *it* i. e. *Indicatory*. Thus *j* of *jas*; *t* of *tā*.

No. 150.—**न विभक्तो तु स्माः** (1-3-4). But *tu* letters, *s* and *m* occurring in *vibhaktis* are not called *Indicatory*. Thus *s* in *jas*; *m* in *bhyám*.

No. 151.—**लश्चक्षतच्छिते** (1-3-8). The initial letters *l*, *s*, *ka* *kha* &c. of any affix except *taddhit* affixes are *Indicatory*. Thus *s* of *śus*.

No. 152.—**द्वोक्योर्तुवचनकथचने** (1-4-22). The dual and sing. case-affixes are respectively used to denote duality and singularity.

No. 153.—**बहुपु बहुवचनम्** (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—**यस्मापत्ययविधिस्तदादित्ययेहम्** (1-4-13). यः प्रत्येया यस्मात्क्रियते तदादि बहुवचनं तस्मिन्पत्यये परेऽङ्गं संज्ञं स्यात् ॥ Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base 'āṅga.'

N. B.—The name, *āṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *āṅga*, and on an *āṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—राम सु. the voc. *s*, is caused to vanish by the *āṅga* *Ráma*, (एव इत्यात् सम्बुद्धेः 6-1-69).

No. 155.—सर्वादीनि सर्वनामानि (1-1-27). सर्व, विश्व, उभ, उभय, उत्तर इतम्, अन्य, अन्यतर. इतर, त्वत्, स्य, नेम, सम, सिम। पूर्वोपराधरदक्षिणोत्तरापराधराणा व्यवस्थायामसंज्ञायाम्। स्वमन्नाति धनाख्यायाम्। अन्तरं अहित्येऽगोऽपसंव्याक्योः। त्वद् तद् यद् एतद् इतम्, आदस, एक, द्वि, युष्मद्, आसद्, भवतु किम्॥ The words, *sarva*, &c. are called *Pronominals* (*Sarvanáma*). They are—सर्व = all ; विश्व = all, उभ = both, उभय = both ; (*datara*, *datama* are affixes, hence words ending with them are meant) उत्तर = which of two ? ज्ञातम् = which of many ? अन्य = other, अन्यतर = either, इतर = other, त्वत् or स्य = other ; नेम = half; सम = all, सिम = whole. The following are also Pronominals, when they imply a relation in time or place, but not when they are used as names viz., पूर्व = east, prior ; पर = after, अपर = west, posterior ; दक्षिण = south, right ; उत्तर = north, अपर = hinder, other ; अधर = lower ; likewise स्य is a Pronominal in the sense of आत्मीय 'own,' but not in the sense of ज्ञाति 'a kinsman' or धन 'property.' अन्तर is a Pronominal in the sense of 'outer' or 'an undergarment.' त्वद् or तद् = he, she, it, that ; यद् = who, which, what ; एतद् = this, इतम् = this, आदस = this, that ; एक = one, द्वि = two, युष्मद् = thou, आसद् = I, भवतु = your honor ; किम् who? what?

No. 156.—विभाषादिक्षमासे बहुव्रीही (1-1-28). अत्र सर्वनामता वा स्यात्। The Pronominals are optionally so called, when they enter into composition of the Bahuvrihi kind expressing the cardinal points. दक्षिणस्याः पूर्वस्याश्च दिशो अन्तरां दक्षिणपूर्वां “the south-east quarter.” Here the compound can be declined either as *Ramá* or as *sarvá*; e.g. दक्षिणपूर्वां, or दक्षिणपूर्वस्यै (dative sing.). This is true, when the compound denotes *antarala*, ‘the intermediate space, not a person; as, योत्तरासापूर्वां यस्याउनुभायस्तस्यै, उत्तरपूर्वस्यै ‘she to whom what is north is east.’ A simple girl who thinks so.

No. 157.—न बहुव्रीही (1-1-29). The Pronominals are not treated as such in forming a Bahuvrihi compound. Thus त्वक्पितायत्यस्तत्कपितुकः ‘he whose father is thy father.’ If the restriction be removed, the compound would become त्वक्त्वितुकः (*सर्वनामेऽप्रागक्षच्*), because *akach*, one of the *taddhīl* suffixes always comes before the final syllable of a Pronominal.

No. 158.—तृतीया समासे (1-1-30). Also not when a word in the 3rd case is compounded with a Pronominal. मासेनपूर्वाय मासपूर्वाय ‘a month before.’

No. 159.—द्रुन्ते च (1-1-31). Also not in a Dvandva compound. वर्णाश्मेतराणाम् ‘of castes, stages of life and others.’ Here *itara* is not a Pronominal.

No. 160.—**विभावा जसि** (1-1-32). But a Pronominal in a Dvan-dva compound is optionally treated as such, when the case-affix *jas*, follows. वर्णाश्रमेतरे, वर्णाश्रमेतराः ॥

No. 161.—**प्रथमचरमतयात्यार्थक्तिपयनेमाप्त** (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. Thus प्रथमे, प्रथमा: 'the 1st'; चरमे, चरमा: 'the last.' तयः प्रथयः तत्सदन्ता याद्वः । *Taya* is an affix and stands for what ends therewith. Hence, द्वित्ये, द्वित्याः: 'the second.' अत्ये, अत्याः: 'few.' अर्धे, अर्धाः: 'half.' The rest of the declension is like *Ráma*. नेमे, नेमाः । The rest like *sarva*. *Nema* is a True'Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—**पूर्वपरावर दक्षिणोत्तराधराधराणि व्यवस्थायामसंज्ञायाम्** (1-1-34). यतेषां व्यवस्थायामसंज्ञायामसर्वनामसंज्ञागणसृतात् सर्वतयापान्ना सा जसिद्वा ॥ The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas*s follows. पूर्वे, पूर्वीः; परे, पराः, &c. असंज्ञायां किम् 'why, when they are not used as names?' Witness उत्तराः कुरुवः 'the Kurus living in the north.' Here *uttra* is simply a tribal name. स्वाभिधेयोपेक्षावधिनिधयो व्यवस्था. स्वत्वं पूर्वादिशङ्क्षत्याभिधेयेन अर्थेनापेक्ष्यमाणस्यावधेन्यमः ॥ The specification of some determinate point, (*avadhi*), as suggested by the significant power of *púrva*, &c. is all that is meant by *vyavasthā*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kásí with reference to which Calcutta is described as being to the east. व्यवस्थायां किम् 'why the restriction of *vyavasthā*?' Note दक्षिणा गायकाः, which means 'expert singers.'

No. 163.—**स्वमन्नाति धनाख्यानाम्** (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property, becomes optional, when *jas* follows. Hence we have स्वे, स्वाः आत्मीयाः: 'own, selves.' But स्वाः = kinsmen, property.

No. 164.—**अन्तरं वहियोगोपसंव्यावयोः** (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. अन्तरे अन्तराः, या एहाः: 'houses outside the city walls.' अन्तरे अन्तरा या शाटकाः: 'undergarments, petty-coats.' अन्तरं वहियोगोति गण्य सूत्रेऽपुरीति वक्तव्यम् अन्तरायां गुरि 'in a town outside a walled city.' This is not a Pron. here.

No. 165.—आकडारादेकासंज्ञा (1-4-1). इति ऊर्ध्वं कडारः कर्मधारय
सूत्यतः प्रागेकास्यैकेय संज्ञाज्ञेया, या परानवकाशा च ॥

आ denotes either the limit conclusive or the limit inceptive (आङ् मर्यादाभिधियोर्भावं). From this aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *śas*, &c., the name, *bha* in preference to that of *pāla* is given to a base coming before such a suffix.

No 166.—मूल्याश्लोनदी (1-4-3) ई च ऊ च युः. 'Yū' denotes long *i* and long *u*. Words ending in long *i* and *u*, being invariably Feminine, are named *nadī*. आख्यापहृष्टासामर्यात्प्रान्तरमनपेत्ययोऽस्यमेत्यस्ति-
माचक्षाते हत्याश्रीयते । The word *ākhyā* 'appellation' authorises us to recognise such words as are distinguished by long *i* and *u*, and are naturally feminine in force, feminine without regard to another word implied by them. प्रथमलिङ्गप्रहणम् । The original gender is to be taken into account; although the word which was at first feminine, now forms part of a compound denoting a male. Hence, श्रेयसी feminine, meaning excellence, gives a feminine character to the compound बहुर्येषी 'a man possessing many excellent qualities.' इत्यग्निप्रभूतीनां
तूभयलिङ्गानां शब्दार्थं सब स्त्रोत्वविति इति हत्यवश्वेति नदीसंज्ञाभवत्येय, एवं पटु
प्रभूतीनां गुणशब्दानामौषिष शब्दार्थं स्त्रोत्वम् ॥ Words like *ishu*, an arrow
āśu, 'lightning' being of common gender, are feminine in literal force, hence they are styled *nadī* by *ñiti hrasaścha*; so too the adjectives, पटु 'skillful', &c.

Again, some one objects यामर्णीखलयुः शब्दयोऽस्तु कियाशब्दत्वेन त्रिल-
हत्यावभवति, that *grāmāni* 'the leader of a village'; *khalpū* 'a sweeper' cannot be called *nadī*, because they end with verbal roots and are of threefold gender. The answer is, भयत्येव, यतःकियाशब्दत्वेषि एतयोः पुंसि-
मुख्या द्रुतिः, the designation, *nadī* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus यामर्णीखलये इति ।

No. 167.—नयद्युयदस्यानावस्त्री (1-4-4). ईयद्युवडेः स्त्रितिर्ययोस्त्रावीदूती
नदीसंज्ञा न स्त्रो न तु स्त्री ॥ Words ending in long *i* and *u* that can be changed
into *iyā*, *uvā* respectively (अचिन्तुः) are not named *nadī*; but not
so the word *stri*. Hence the vocative of *stri* is हे श्रीः; but not हे श्री ।

No. 168.—**वामि** (1-4-5). But feminine words ending in long *i* and *u*, and admitting the substitutes *iyan* and *uvan*; are optionally called *nadi*, when the case-affix *ām* follows; *strī* excepted. Hence ची
याम् or अयाम् in 6. p., चिदि, अयाम् in 7. s.

No. 169.—**द्विति तृस्याद्य** (1-4-6) and words ending in *i* or *u* long or short, (*strī* excepted) which admit *iyan*, *uvan* are optionally named *nadi*, when suffixes with the indicatory *ū* follow. Hence *mati* is optionally called *nadi* in connexion with *ūt* suffixes.

No. 170.—**गोवा घ्रस्यि** (1-4-7) ग्रन्ती संज्ञा तृतीयविटुती तदन्तं मति.
वज्जे चि संज्ञं स्यात् ॥ Excepting the word *sakhi* (a friend), all the rest ending in short *i* or *u*, being not of *nadi* designation, are called *ghi*.

Ex. हरि, रथि, (the sun) मधु (the spring, honey), साधु 'good, a sage' &c.

तृतीयन शेषत्वं विशेषात्तात् तदन्तविधिः; एवं चा सति. द्विति सतिशब्दात्,
प्रतिपेधो, न सत्संबंधिन इकारस्य किं सिद्धं भवति. इह गोभनस्त्वा अस्य सु सति:
सु सखेरागच्छतीति विसंज्ञासिद्धाभवति, तदन्तविधिगच्छयहावता प्रतिपदिकेन प्रति-
षेधः ॥ In the present rule, the word *sesha* is qualified by the adjective *krasva* 'short'; hence we may understand, that a word not being *sakhi*, ending in short *i* or *u*, is called *ghi*. The restriction, *asakhi* implies that only the word *sakhi* in the form in which it appears is excepted; but the vowel *i*, the final of *it* does not come within the exception. What results then? गोभनस्त्वा अस्य सु सति: 'he whose friend is handsome'; the word *susakhi* is thus named *ghi*. The crude form of *sakhi* forbids the operation तदन्तविधि 'whatever ends with *sakhi*' cannot be treated as *sakhi*.

No. 170 a.—**पति: समास एव** (1-4-8) The word, *pati* (lord or master), only when it occurs at the end of a compound is called *ghi*.

Ex. नरपति, भूपति, &c.

No. 171.—**सुडनपुंसकस्य** (1-1-43). *Sut* (सु, आ, जस् अम् आद.) of words other than neuter, are named *Sarevanāpusthāna*.

No. 172.—**स्वादिष्व सर्वनामस्याने** (1-4-17) कप् प्रत्यया विधिषु स्वादिष्व
सर्वनामस्यानेषु परतः पूर्वं पटसंज्ञं स्यात् । When affixes beginning with *su* and ending with *kap* follow, and do not possess the title of *Sarvanāma-sthāna* the words preceding them are called *pada*. The *kap* suffix occurs in the 70th Aphorism of the 3rd Chapter, Lecture the 5th.

No. 173—**यविभम्** (1-4-18). यकारादिष्वज्ञादिष्व च कप् प्रत्ययाविधिषु
स्वादिष्वसर्वनामस्यानेषु परतः पूर्वं भसंज्ञं स्यात् । That which precedes affixes

with an initial *y* or an initial vowel beginning with *su* and ending with *kap* is named *bha*; provided that the affixes are not called *Sarvanām-asthāna*.

Hence, in accordance with the decision of No. 165, the name *bha* is given to bases coming before suffixes beginning with *y* or a vowel.

No. 174.—अप्रकृत एकालप्रत्ययः (1-2-41). A unilateral affix is called *aprikta*; as *su* (सु).

No. 175.—बहुगणात्रतुडतिसंख्या (1-1-23). The words *bahu* and *ganya*; and those ending in *vatu* and *dati* are named *sankhyā* (a numeral). यत्तेतत्यः परिमाणोवतुष् *vatup* is added to *yat* ‘which’ *tat* ‘that’ *etad* ‘that’ to express quantity or measure; as, यावान्, सावान्, एतावान् ‘as much, so much, &c.’ कति ‘how many’ ends in *dati* suffix.

No. 176.—ठति च (1-1-25). A numeral ending in *dati* is called *shat*. Hence कति is *shat*.

No. 177.—प्रत्ययस्य लुक श्वलुपः (1-1-61). लुक श्वलुप् शब्देः कतं प्रत्ययदर्थे न कमान्तरसंज्ञात्यात्. The disappearance of an affix caused by the terms, *luk*, *ślu* and *lup* is designated by these terms respectively. (Vide Rules.....).

No. 178.—प्रत्ययलोपे प्रत्ययलक्षणम् (1-1-62). When an affix has been elided, it shall still continue to exert its influence in the grammatical operation dependent upon it, (*i. e.* it shall be regarded as present).

No. 179.—न लुमताङ्गस्य (1-1-63). लु शब्दो यस्मिन्चलिं स लुमान् ! That in which the word *lu* occurs is *lumān*. The elision of an affix caused by the enunciation of the term *lumān* (*i. e.* *luk* *ślu*, *lup*) debars it (the suffix in the form of a blank) from taking effect on the base going before it.

No. 180.—शि संनामस्यानम् (1-1-42). *Si* is called *Sarvanām-asthāna*. *Si* is a common name for *jas* and *śas*.

No. 181.—ह्रस्वा नर्पुरके प्रतिपादकम् (1-2-47). When a crude form ending in a long vowel is treated as neuter, a short vowel is the substitute of it. Masc. श्वी; Neut. श्वृ (heavenly). Masc. शीपा; Neut. शीपम्, &c.

No. 182.—एव इन्द्रस्वादेशे (1-1-48). Whenever a short vowel is substituted for a long one; *ik* only takes the place of *ecl*. Masc. श्रे; Neut. शरि (having much wealth). Masc. सुनी; Neut. सुनु (having good boots).

No. 183.—**सम्प्रसारणा** (1-1-45). *Ik* (i. e. *i*, *u*, *ṛi*, *ṝi*, used in the room of *yaṇ* (semivowels, *ya*, *va*, *ra*, *la*) are called *Samprasāraṇa*. The substitution takes place in order and on the basis of analogy.

No. 184.—**प्राणन्ता षट्** (1-1-24). A numeral ending in *sh* or *n* is named *ṣaṭ*. *षष्* = six, *नवन्* = nine, *आष्टन्* = eight, &c.

No. 185.—**आद्यन्तवदेक्षित्वा** (1-1-21). सति परम्पर्मन् यस्मात् पूर्वे नास्ति, स आदिः : In the presence of something following, whatever is not preceded by anything is *ādi*; and सति च पूर्वम्पर्मन् यस्मात्परं नास्ति, सोन्तः in the presence of something preceding whatever is not followed by anything, is *anta* i. e. final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *īdu* (by No's. 263, 316) is elided by (हृनिलापः) when a suffix called *āp* beginning with a *hal* follows. Now short *a* is left behind, which is lengthened by सुषिं च before भ्याम्, &c. by the license of the present rule.

PARIHĀSHI RULES.

No. 186.—**सहपाण्यामेकशेष एकविभक्तौ** (1-2-64). एकू सर्वेभ्यः समानायां विभक्तौ परत एकः प्रियत इति. When the same case ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of युक्त, we have युक्तस्, युक्तस्, युक्तस्, &c. If you elide the 1st two forms, you have स् स् युक्तस्. Again eliding the 2nd *s* by हृलव्याप्त० you get स् युक्तस्. Hence the elision of the 1st *s* remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sūtra.

(2) निमित्तत्वात् सहपाणां द्वन्द्वे कते समाप्तेकस्यां विभक्तौ परतः : A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samāsa being followed by a solitary *Vibhakti*, one only of the forms is retained. Thus चक्र च चक्र च, चक्रा (here by चक्रपूरब्ध०, the suffix *a* is used at the end of the Samāsa thus giving the form चक्र). Here, by the intervention of the suffix *a*, no elision of the forms takes place. Hence, this expl. too is defective.

(3) एकविभक्तौ पानि सहपाणि दृष्टानि तेषां प्रातिपदिकानामेवानेमिति कृष्णेष्वइति ! Whatever similar forms are seen coming before a single case-ending ; out of those *Pratipadikas*, crude forms, one is retain-

ed without any cause. This explanation provides that out of words agreeing in form *i. e.* sound, though not in sense, one only is retained. मातृ means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) सक्षणां शब्दानां एक विभक्ती परत एक शेषो भवति । Out of a collection of similar word-forms there is but one retained in any case whatever. दक्षश्च दक्षश्च दक्षो, दक्षश्च दक्षश्च दक्षाः.

No. 187.—वारणादाहूँ वलोये भवति ॥ An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance S. 3. रमा + टा = रमा + आ, the uninflected form standing thus, the rule अकः सर्वर्णं दोर्धः (6-1-101) being of Antarāṅga character debars आङ्गि चापः (7-3-107) from substituting *ekār* in place of the final of the base Ramā. (See No. 59). Hence the need of the present *Paribhāshā*. Hence, the subsequent rule आङ्गि चापः prevails. Thus we have रमे + आ = रमया.

In accordance with the Universal Maxim., No. 59, an Antarāṅga rule debars a subsequent rule; to produce the opposite result in the case of a base, this *Paribhāshā* was framed.

No. 188.—प्रतिपदिक्यहये लिङ्गविशिष्टस्यापि यहुणं भवति । When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, *sūt* augment is invariably used in the declension of *yat* in all the genders. Thus येषाम्, यासाम् (whose? Masc. & Fem.) Likewise, कष्टश्रितः = कष्टश्रितः or कष्टश्रिता = कष्टश्रिता. Both the Masc. and Fem. forms of *śvita* can be compounded with *kashṭa*.

No. 189.—विभक्ती लिङ्गविशिष्टयहुणं न ॥ But when some action is to be performed on account of a *sup* or *tiñ* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprasyāya* that is used in declining *yavañ* (a youth) cannot be used in declining the same in the feminine gender. Hence यूतः पश्य (by इवयुत्येवानामतद्विते). But by the same rule, we cannot say युतीः पश्य instead of युत्तीः पश्य । In the same way, we cannot use *anak* as the substitute of सखी in the Feminine (by अनद्वैता) nor can we regard the *Sarvanāmastiñā* suffixes coming after it as *ṇit* (by सत्युसम्बुद्धौ).

No. 189 a.—**उत्तर्विधिमोलोप विधिर्बलीयान् ॥** Of all operations, elision is the most powerful *i. e.*, it supplants all other operations : as आतोलोपदृष्टिच, &c.

CHAPTER VII.

PRACTICAL RULES OF DECLENSION.

Note that in the following substitution takes place according to Maxims 56 & 48.

After an Inflective Base ending in short *a*.

Substitute :—

No. 190.—आतो भिस ऐस (7-1-9). *Ais* for *bhis*.

No. 191.—बहुलं छन्दसि (7-1-10). But optionally in the *Vedas* (अग्निंदेविभिः or देविः).

No. 192.—नेदमदसोक्तः (7-1-11). But not after *idam* and *adas* without *k*.

No. 193.—टाहसि छसामिनात्सा : (7-1-12). *Ina* for *tá*, *āt* for *nas* and *sya* for *nas*.

No. 194.—हेय (7-1-13). *Ya* for *ue*.

After a Pronominal ending in short *a*.

Substitute :—

No. 195.—सर्वनामः स्मै (7-1-14). *Smai* for *ue*.

No. 196.—ह्रस्व ष्ठोः स्मात्स्मनो (7-1-15). *Smát* for *nási* and *smin* for *ni*.

No. 197.—पूर्वादिभ्योनवयो वा (7-1-16). But after *púrva*, &c. nine in number, optionally substitute *smál* and *smin* for *nási* and *ni*.

No. 198.—जसः ष्ठी (7-1-17). *Śí* for *jas*.

Substitute :—

No. 199.—चौह आपः (7-1-18). *Śí* for *auñ* after a Fem. Base ending in long *a* (चौह = चौं, चौंद) .

No. 200.—गर्वुस्कात्त्व (7-1-19). The ilk for the ilk, after a Neuter.

No. 201.—जश्शसोः ष्ठीः (7-1-20). *Śí* for *jas* and *sas* after the ilk.

No. 202.—अष्टाभ्यः चौष्ठ (7-1-21). *Auñ* for the ilk, *i. e.* *jas* and *sas* after *ashṭan* in the form *ashṭā*.

Substitute—*Luk i. e.* elide.

No. 203.—**घडम्यो लुक** (7-1-22). *Jas* and *sas* after what is named *shat*.

No. 204.—**स्वमोन्पुस्कात्** (7-1-23). *Su* and *am* after a neuter base. (Note that *Luk*, *tup* and *stu*, all these substitutes entirely disappear; hence they are called elision complete, to distinguish them from elision in part which is called *lópa*).

No. 205.—**अतोऽम्** (7-1-24). (Substitute)—*am* for *su* and *an* after a Neuter Base ending in short *a*.

No. 206.—**अद्वृतरादिभ्यः पंचम्यः** (7-1-25). *Add* (अद्वृ) for the ilk (*सु, अम्*) after the five ending in the suffixes *datur*, *datum*.

(Note—कतर, कतम, अन्य, अन्यतर, इतर. See No. 155).

No. 207.—**नेतराच्छन्तिः** (7-1-26) but substitute not *add* for *su* and *am*, after *itara*, in the Vedas (as, वाच्मित्रम्).

No. 208.—**युष्मदस्मद्यां छसोऽग्** (7-1-27). *As* for *śas* after *yushmad* and *asmad* (Thou and I).

No. 209.—**हे पथमयोरम्** (7-1-29). *Am* for *ne* and for the 1st 6 suffixes coming after the ilk (*yushmad* and *asmad*).

No. 209 a.—**शसोन** (7-1-27). *N* for *śas* after the ilk (apply Max. 47)

No. 210.—**भ्यसोऽयम्** (7-1-30). *Bhyam* or *abhyam* for *bhyas* after the ilk, (i. e. *yushmad* and *asmad*).

No. 211.—**पंचम्या आत्** (7-1-31). *At* for the *bhyas* of the 5th case after the ilk.

No. 212.—**एकवचनस्य च** (7-1-32). *At* for *śasi* after the ilk.

No. 213.—**साम् आकम्** (7-1-33). *Ākam* for the modified form of the affix of the 6th plural, after the ilk.

(Note that *sám* is formed of *sut* and *ám*).

No. 214.—**हेराम् नदामीभ्यः** (7-3-116). Substitute:—*ám* for *ni* after words ending in *nadi* or in the feminine suffix *āp*, and after *ni* (a leader).

No. 215.—**इदुद्यां** (7-3-117). The ilk (*ám*) for the ilk (*ni*) after what ends in short *i* or *u* and is called *nadi*. (See No. 169).

No. 216.—**आत्** (7-3-118). *Aut* for the ilk (*ni*) after short *i* or *u* (of a base).

No. 217.—अच्छेः (7-3-119). *Aut* for the *ilk* (*ñi*) after short *i* or *u* and short *a* for the final of *ghī*, (see No. 170) when *ñi* follows *ghī*.

No. 218.—आङ्गे नाम्नियाम् (7-3-120). *Ná* for *áñ* coming after *ghī*, but not in the feminine.

Note that the augments used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—आमि सर्वनामः सुद् (7-1-52). Let the augment be *sut* of *ám* after Pronominals ending in a long or short.

No. 220.—त्रेस्त्राः (7-1-53). [Substitute *traya* for *tri*, three before the suffix *ám*].

No. 221.—हृस्तनाम्यापेनुद् (7-1-54). *Nut* of *ám* after an inflectional base ending in a short vowel, or in *nadi* or in *áp*.

No. 222.—षट् चतुर्भ्यश्च (7-1-55). The *ilk* of the *ilk* after what is called *shat*, and after *chatu*, four.

No. 223.—आण्ण नद्याः (7-3-112). *Át* of suffixes with the indicatory *ñ* after a word ending in *nadi*.

No. 224.—यादाप (7-3-113). *Yat* of *ñit* suffixes after *áp* (*i. e.* what ends with *áp*).

No. 225.—सर्वनामः स्याद्द्रव्यश्च (7-3-114). *Syat* of *ñit* suffixes after a Pronominal ending in *áp* and shorten the *áp*.

Now note that Maxims. 55 and 37 are used in interpreting the following rules.

No. 226.—हृस्तस्य गुणः (7-3-108). Substitute *Guna*—for the final short vowel of a base, when *sambuddhi*, *i. e.* the *voc. su* follows.

No. 227.—जसि च (7-3-109). Also when the suffix *jas* follows.

No. 228.—क्षतोऽपि सर्वनामस्यानयोः (7-3-110). For a base ending in short *ri*; when *ñi* and Sarvanámasthān suffixes follow (see Nos. 171 and 180).

No. 229.—घेञ्ठिति (7-3-111). For *ghī*, when *ñit* suffixes follow.

Note that Maxims. 55 and 45 are applied in the following.

No. 230.—बहुवचने भल्येत् (7-3-103). Substitute *ekár* for the final short *a* of a base, when a plural suffix beginning with *jhal* follows.

No. 231.—ओऽसि च (7-3-104). For the *ilk* of the *ilk*, when *os* follows.

No. 232.—आऽडि चापः (7-3-105) For *áp*, when *áñ* or *óś* follows.

No. 233.—सम्बुद्धो च (7-3-106). For the *ilk* (*áp*), when *sambudhi* follows.

CHAPTER VIII.

DECLINATION OF BASES ENDING IN SHORT A.

Ex. राम—Ráma.

1. s. राम + सु = राम + स (Nos. 4 and 2a) = राम्ण (133) = राम + ए
(Nos. 4 and 2a) = रामः (109).

1. d. राम + आ (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—प्रथमयोः पूर्वस्वर्णा (6-1-102). अकः प्रथमाद्वितीय येति च पूर्वस्वर्णादीर्घं एकादेशः स्यात्—When *ak* of the 1st and second case follows *ak*, substitute the long vowel homogeneous with the preceding *ak*, singly for both. By this rule, the inflected form would be रामा, but the next rule forbids this step.

No. 235.—नाति चि (6-1-104). आतिचि न पूर्वस्वर्ण दीर्घः । युच्छिरेचि रामेष्टि ॥ Rule 234 does not take effect, when *ak* follows *a*. Hence, reverting to No. 69, we have

1. d. रामेष्टि 1 p. राम + जस् = राम + अस् (149) = Now this form gives occasion for the operation of the following *Apváda* (contradictory) rule.

No. 236.—असेषु गुणे (6-1-97). अपटान्नाटकारादगुणे एतः पररूपमेकादेशः स्यात् ॥ When *guṇa* follows short *a* being not final in a *pada*, the form of the following (*guṇa*) is singly substituted for both. But according to Maxim. पुरस्ताटपवाटा (69 a.) this *Apváda* contradicts No. 73, but not No. 234. Hence by No. 234, we have रामः in 1 p.

2. s. राम+अम्—again.

No. 237.—असि पूर्वः (6-1-107). अकोऽप्यचिपरंतः पूर्वरूपमेकादेशः स्यात् । When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, रामम् 2.s.

2. d. रामेष्टि; 2. p. राम+शस् = राम अस् (151) = रामास् (234).

No. 238.—सत्त्वाक्षसोनःयुंसि (6-1-103). पूर्व सवर्णदीर्घात् परो यः
ग्रहः सकारसत्त्व नः स्यात् युंसि ॥ *N* is substituted for the *s* of *sas* in the
masculine, when the long vowel homogeneous with the prior has been
singly supplied (see No. 234) hence, रामान्. Now this form appar-
ently calls into action the following rule.

No. 239.—अद् कुञ्चाह नुम् अवाये पिः (8-4-2). अद् कवर्ग पवर्ग आह
नुम् एतेव्यस्सैर्यथा संभवं मिलितेश्च व्यवधाने पिः रवायां परस्य न स्य याः स्यात्समान
पदे । पद अवाये पिः = इति निवेद्य बाधितुमाह पश्यतः । नुम् पहणमनुस्त्रारोपल-
क्षणार्थम् ॥ The dental *n* following *r* or *sh* in the same pada is changed
to the cerebral, although *at*, *ku*, *pu* (letters of these groups), the
particle *ān* and *num*, singly or conjointly come between them. The
citation of *ān* is simply to debar the prohibition ‘Padavyavayepi’
(8-4-38). *Num* here represents *anusvāra*. Now *n* would be changed
to the cerebral; but being final it comes within the scope of the
following prohibitive rule.

No. 239 a.—पदान्तस्य (8-4-37). नस्योनः रामान् । The final *n* of
a pada is never changed to the cerebral. Hence, we have रामान् in 2. p.

3. s. राम + टा = राम + इन (193) = रामेन (Guna) = रामेण (238).
राम + भ्याम् - 3. d. to this form the next rule refers.

No. 240.—सुषिच (7-3-102). यजादो सुष्टोऽङ्गस्य दीर्घः ॥ When a
case-affix with the initial *ya* follows a base ending in short *a*, the
short *a* is lengthened. Hence, 3. d. रामभ्याम्. 3. p. राम + भिस् =
राम + ऐस् (190) = रामिः (Nos. 69, 133, 109).

4. s. राम + हे = राम + य (194) = रामाय (240). Here by Maxim
No. 46. *Ya* is a case-affix, the preceding vowel is lengthened. 4 d. रामा
भ्याम् । 4 p. रामभ्यस् = रामेभ्यः (230).

5. s. राम + छसि = राम + आत् (193) = रामात् (73) = रामाद् (87)
Now the final *d* of this pada is changed to *t* (त्) by the following.

No. 241.—घावसने (8-4-56). *Char* is optionally substituted for
jhal, when a pause follows (see No. 13). Hence, we have the alter-
native form रामात् also. 5. d. रामाभ्याम्. 5. p. रामेभ्यः ।

6. s. राम + छस् = रामस्य (193). 6. d. राम + ओस् = रामे ओस् (231)
= रामयोः (65 ; 133, 109). 6. p. राम + आम् = राम + नाम् (221).

No. 242.—नामि (6-4-3). अजन्ताक्षयीर्धः स्यात् । When *nám* fol-
lows, the final vowel of a base is lengthened. Hence 6. p. रामानाम्.
7. s. राम + छ्नि = राम + इ (151) = रामे (Guna). 7. a. रामयोः 7. p. राम +
सु = रामे सु (230). This invokes the following.

No. 243.—(इण कोः) आदेश पत्त्ययोः (8.3.59). इण कर्याभ्यां परस्य पटान्तस्यादेशः प्रत्ययावयवश्चयः सकारः सस्य सूर्धन्तादेशः स्यात् । विवृतायोषस्य सस्य तादृश एवयः ॥ Substitute the cerebral for the dental *s*, when the dental *s* following *tñ* or *ku*, and not forming the final of a *pada* is either a substitute or part of an affix. *Sh* is the like of *s* dental. Hence, रामेषु । Voc. sing. हे राम + स् (see 148g.). The *s* of the Voc. sing. is elided by the following.

No. 244.—एङ् हृष्ट्वात् सम्बुद्धे: (6.1-69). The consonant of *sambuddhi* is elided after an Inflective base ending in *eh* or in a short vowel. Hence, हे राम । Voc. dual हे रामौ, हे रामाः । एवं हृष्ट्वाटयोऽप्यटन्तः । In the same way are declined *Krishṇa* and other words ending in short *a*. All bases ending with the *kṛit* suffixes—*चञ्, अच्, अप्, घ, ह, नन्, नह्*; are invariably masculine and are declined like *Rāma*.

B.—DECLENSION OF PRONOMINALS ENDING IN SHORT *a*.

N. B.—The Pronominals too are declined like *Rāma* with certain exceptions as are given hereafter.

सर्व—all. 1. *s.* सर्वः । 1. *d.* सर्वा । 1. *p.* सर्व + ज्ञास = सर्व + जी (198) = सर्व + हूँ (151) = सर्व (*guṇa*). 2. *s.* सर्वम् । 2. *d.* सर्वा । 2. *p.* सर्वान् । 3. *s.* सर्वेण । 3. *d.* सर्वाभ्याम् । 3. *p.* सर्वैः । 4. *s.* सर्व + हूँ = सर्वस्मै (195). 4. *d.* सर्वाभ्याम् । 4. *p.* सर्वेभ्यः । 5. *s.* सर्व डिसि = सर्वस्मात् (196). 5. *d.* सर्वा-भ्याम् । 5. *p.* सर्वेभ्यः । 6. *s.* सर्वस्य । 6. *d.* सर्वयोः । 6. *p.* सर्व + आम् = सर्व + ज्ञाम् (219) = सर्वसाम् (230) = सर्वेभ्याम् (243). 7. *s.* सर्व + हूँ = सर्वस्मिन् (196). 7. *d.* सर्वयोः । 7. *p.* सर्वेषु । एवं विश्वाटयोऽप्यटन्तः । In like manner are declined *visva*, &c. ending in short *a*.

उभगद्वा नित्यं द्विवचनान्तः । The word *ubha* ‘both’ always ends with dual suffixes. Thus उभौ 1 and 2. *d.* उभाभ्याम् । 3, 4, 5. *d.* उभयोः । 3 and 7. *d.* तत्येह पाठस्तु उमकावित्यकर्त्तयः । The object of reading *ubha* as a Pronominal is to make it take the *taddhita* suffix *akash*. Hence, उभकौ, &c. समः सर्वपर्यायस्तुल्यपर्यायस्तु नेह गृह्णते, यथा संख्यमनुदेशः समागमित ज्ञापकात्. *Sama* when it is a pron., is synonymous with *sarva* all, but not with तुल्य (equal), as is explicitly shown by its use as उभानाम्, but not as समेषाम्. The changes to be noted in regard to the nine *pūrvā* &c. (see Nos. 162 and 197) are as follows.

1. *p.* पूर्वैः or पूर्वाः । 5. *s.* पूर्वस्मात्, पूर्वात्, पूर्वाद् । 7. *s.* दूर्वस्मिन्, पूर्वैः । The rest like *sarva*. Like *pūrva* are declined एव, अवर, उच्चिष्णा &c. एव

is always singular. एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन् । त्वत् and स्य are both *adanta* i. e. end in short *a*; and are synonymous with अन्य । Those which end in consonants will be treated later on.

C.—DECLENSION OF DEFECTIVE BASES.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245.—जरायाः जरसन्यतरसाम् (7-2-101). श्रवादौ विभक्तौ । Substitute *jaras* for *jarí* before a case-suffix with an initial vowel पटाङ्गाधिकारे तस्य च तटन्तस्य च । Within the jurisdiction of *pada* and *anya*, i. e. in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jará*, is also true of what ends with *jará*. But if it be urged that *jaras* should take the place of the whole word, *nirjara*, as enjoined by No. 48; it cannot hold good, because निर्दिश्यमानस्यादेशा भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jará* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jará* with the long *a*; but not of *jaru* with the short *a*. This objection is thus answered— एकदेशविकलपनन्यवर्दिति । What is marked by a change in part does not become like another, i. e. quite a different thing. By way of illustration it is said that a dog remains a dog, even after it has lost its ears. Hence, 1. s. निर्जरः । 1. d. निर्जरसौ, निर्जरसः । 2. s निर्जरसम् । 2. d. निर्जरसौ । 2. p. निर्जरसः । 3. s. निर्जरसा । 3. d निर्जरायाम् । 3. p. निर्जरैः, &c. It is declined like Ráma before suffixes beginning with consonants.

No. 246.—पददत्तेमासहृचिशसन्युपन्तोषन्यकञ्जकञ्जकुदचासञ्जसप्रभनिषु (6-1-63). पाद, दत्त, नासिका, मास, कृत्य, निशा, असृज, यूग, दोष, पृक्त, शक्त, उदक, आस्य, रेणूं पदादयश्रादेशःसुः शसदौ वा ॥ When *sas*, &c. follow, optionally substitute—*pad* for *páda* (the foot); *dat* for *danta* (a tooth); *nas* for *násikā* (the nose); *más* for *mása* (a month); *hrid* for *hridaya* (the heart); *niś* for *niśá* (night); *asan* for *asrij* (blood); *yúshan* for *yúsh* (soup); *doshan* for *dosh* (the arm); *yakrit* for *yakrit* (the liver); *śakan* for *śakrit* (dung); *udan* for *udaka* (water); *āsan* for *āsyā* (mouth).

1st case पाठः, पादौ, पादाः । 2nd case पाठम्, पादा, पादान् or पटः ।
3rd case पदा or पादेन, पादाभ्याम् or पदभ्याम् = पाभ्याम् ।

1st case मासः, मासौ, मासाः । 2nd case मासम्, मासो, मासान् or
मासः । 3rd case मासा or मासेन, मासाभ्याम् or मासभ्याम् = माभ्याम् । (Here,
rū for *s* by No. 133; *y* for *ru* by No. 136 and elision of *y* by No. 140).
3. p. मासिः or मासिः । 4. s. मासे, or मासाय, माभ्याम्, &c.

1st case दन्तः दन्तौ, दन्ताः । 2. c. दन्तम्, दन्तो, दन्तान् or दतः । 3. s.
दता or दन्तेन । 3. d. दत् + भ्याम् = दभ्याम् (*d* for *t* by 87, because *danta*
is named *pada* before *bhyam*, &c. by No. 172). In *datāh*, *datā*, the
substitution of *jaś* does not take place; because inflective bases are
called *bha* before *yachādi* suffixes by No. 173.

1st case—यूषः, यूषौ, यूषाः । 2. c. यूषम्, यूषो, यूषान् or यूषन् ग्रहः ।
This form seeks the aid of the following.

No. 247.—अल्लोऽपेनः (6-4-134). अङ्गावयव्याः सर्वनामस्यानयज्ञादि
स्वार्दिपरो योः न तस्याकारस्य लोपः स्यात् । The short *a* of *an*, the last syllable
of an inflective base is elided before case-suffixes beginning with
y or *a* vowel and not being *sarvandāmashána*. Hence, यूषन् + अस् । The
n after *sh* will be changed to the cerebral by the following rule.

No. 248.—रषभ्यान् नोणः सप्तानपदे (8-4-1). In the same *pida*
or finished word, *n* following *r* or *sh* is changed to the cerebral. Hence
2. p. यूष्णः । 3. s. यूष्णा । 3. d. यूषन् + भ्याम् । The *n* in this form is elided
by the next rule.

No. 249—न लोपः प्रातिपदिकान्तस्य (8-2-7), प्रातिपदिक संज्ञकं यत
परं तदन्तस्य नस्य लोपः स्यात् । The final *n* of a *Pratipádiká*, when it
attains to the designation of a *pada* is elided. When the suffixes
following a crude form (*Pratipádiká*) are elided, or when a crude form
is called a *pada* by No. 172, this rule applies. Hence, we have 3. d.
यूषभ्याम् । 3. p. यूषमिः । 7. s. यूषन् + फः । This form calls for the
optional elision of *a* in accordance with the following.

No. 250.—विभाषा फिष्योः (6-4-136). The short *a* of *an* (see
No. 247) is optionally elided before *ni* and *si*. Hence 7. s. यूष्णा or
यूष्ण्यो । The other words of Rule 246 will be declined in their proper
places. द्वयोरङ्गाम्बो, द्वयः (lasting two days). This is declined like
Ráma, but the 7th case of it is formed by the next rule.

No. 251.—संख्याविसायपूर्वस्याहन्नाऽहनन्यतरस्यां हो (6.3.110). *Ahan* is optionally the substitute of *ahna* before the suffix *ni*, when it occurs in a compound preceded by a numeral, or by *vi* or by *sáya*.

द्वाह + दि = द्वाह + दि or द्वाहन + दि = द्वाहे (Guna) or द्वाहनि or द्वाहि (250). अहः सायः = सायाहः : (evening). 7. s. सायाहे or सायाहि or सायाहनि । विगतमहात्म्यहः : (the past day). 7. s. अहे or अहि or अहनि । Now we come to the declension of bases ending in long *a*.

D.—DECLENSION OF BASES ENDING IN LONG *a*.

विश्वं पातीति विश्वपाः (the Preserver of all, God).

No. 252.—दोषाज्जसि च (6.1-105). When *jas* or *ich* (letters of *ich* group) follows a long vowel, the long vowel homogeneous with the preceding is not substituted (an exception to No. 234). Thus, we have विश्वपौ (*vridddhi*, 69) in 1. d.

1. p. विश्वपाः (73). 2. s. विश्वपाम् (237). 2. d विश्वपौ । 2. p.

विश्वपा + श्वस । *Vishvapá* being called *bha* by No. 173, the long *a* of *pá* is elided by the next rule.

No. 253.—आतो आतोः (6.4-140). Elision is the substitute of an inflective base that ends with a verb ending in the long *a*, when the base is called *bha*. The elision in this case affects the final of the base by No. 45.

Hence, विश्वप + श्वस = विश्वपाः । 3rd case विश्वपा, विश्वपाम्याम्, विश्वपाभिः । 4th case विश्वपे, विश्वपाम्याम्, विश्वपाभ्यः । 5. s. विश्वपः । 6. s. विश्वपः । 6. d. विश्वपैः । 6. p. विश्वपाम् । 7. s. विश्वपि । 7. p. विश्वपासु । Voc. sing. हे विश्वपाः, अ. c. एवं शब्दवधादयः । In the same way *śāñkhadimá*, the blower of a conch-shell and the like. हाहा 'a celestial musician.' This does not end in a verb; hence it differs in declension from *vishvapá*. 1st case हाहाः, हाहौ, हाहाः । 2. c. हाहाम्, हाहौ, हाहान् । 3. c. हाहा (No. 73) हाहाम्याम्, हाहाभिः । 4 हाहे (*vridddhi*) हाहाम्याम्, हाहाभ्यः । 5 हाहाः (73), हाहाम्याम्, हाहाभ्यः । 6. c. हाहाः, हाहौः (*vridddhi*) हाहाम् । 7. c. हाहे (Guna) हाहौः हाहासु ॥

E.—DECLENSION OF WORDS CALLED *ghi* (see No. 170).

Ex. हरि = Vishnu. 1. s. हरिः (133, 109). हरी (234). 1. p. हरिकाम = हरे + श्वस (227) = हरयः (65). 2. s. हरिम् (237). 2. d. हरी । 2. p. हरीन् (234, 238). 3. s. हरि + टा, ान् is an old name of ता.

No. 254.—आङ्गो नास्त्रियाम् (7-3-120). *Ná* is the substitute of *ta* coming after a base named *ghí*, but not in the Feminine. Hence, 3. s. हृरिणा (248). 3. d. हृरिभ्याम् । 3. p. हृरिभिः । 4. s. हृरि + षे = हरे+ए (229) = हरये (65). 4. d. हृरिभ्याम् । 4. p. हृरिभ्यः । 5. s. हृरि + डसि । Then

No. 255.—डसि हृसेहरव (6-1-110). When *ehi* is followed by the short *a* of *nasi* and *nas*, the form of the prior is singly substituted, for both. Hence हरे + अस (229) = हरेस = हरे : (133, 109). 5. d. हृरिभ्याम् । 5. p. हृरिभ्यः । 6. s. हरे : । 6. d. हर्यतः (*yan*). 6. p. हृरीणाम् (221, 242 and 239). 7. s. हृरि + छि = हर + शै (217) = हरी (69). 7. d. हर्यतः : । 7. p. हृरिषु (243). Voc. हे हरे (226) हे हरी, हे हरयः । In the same way decline कवि (a poet), अर्पणि (Lord of Fortune), रघि (the sun), अग्नि (fire), अरि (a foe), अलि (a black bee), &c., &c.

Ex. सखि (a friend).

No. 256.—अनहृ सो (7-1-93). *Anahú* is the substitute of the base *sakhi*, when *su*, other than the vocative, follows. Thus: सखन + स । *Anahú* by Maxim. No. 46 occupies the place of the final letter of *sakhi*. Again the penultimate letter of the form *sakhan* is to be elided by the next rule.

No. 257.—सर्वनामस्थानेचासंचुञ्जो (6-4-8). The penultimate letter of a base ending in *n* is lengthened, when a *svravanámaasthána* not being *samluddhi*, follows. Hence, सखान् स । Now the *s* being a unilateral suffix (see No. 174) is elided by the next rule.

No. 258.—हृल्ब्याक्ष्यो दौर्धात् सुतिस्यएत्तं हत् (6-1-68). There is elision of the suffixes, *su*, *ti* and *si* (the last two being verbal), when reduced to the unilateral form after what ends in a *hal* or *ñi* or *ṇp*. Hence, सखान् = सखा (249). 1. d. सखि + शै ॥

No. 259.—सख्युरसम्बूद्धो (7-1-92). When the *Sarvanámaasthána* suffixes lacking the designation of the vocative come after the base *sakhi*, they are treated as *ṇit*, i. e. what has an indicatory *ṇ*. Hence the suffixes, शै, जस, अस, श्राद् are *ṇit* after *sakhi*. The office of *ṇit* suffixes is stated below.

No. 260.—अब्रोडिष्टिति (7-2-115). जितिष्टिति च पेरःजन्माद्वाय दृष्टिः स्थात् । *Vriddhi* is the substitute of a base ending in a vowel, when *ṇit* or *ṇit* suffixes follow. Hence, सखे + शै = सखायो (echo). 1. p. सखायः । 2. s. सखायम् । 2. d. सखायो, सखोन् (234, 238). 3. s. सखा (61). 3. d.

सर्विभाषः । 3. p. सर्विभिः । 4. s. सर्वे, सर्विभाषः, सर्विभयः । 5. s. सर्वि + हसि = सर्व् + अस् । After *yan* has taken place, the next rule applies.

No. 261.—**एत्यन्तात्परत्य** (61-112). Short *u* is the substitute of the suffixes *hasi* and *has* coming after the syllables *khi* and *ti* (long and short), for the final vowels of which *yan* has been substituted. (*i. e.* after *khy*, *ty*). By Maxim, 47, *u* is used instead of the initial vowel of *hasi* and *has*. Hence, 5. s. सर्वुः । 5. d. सर्विभाषः । 5. p. सर्विभयः । 6. s. सर्वुः । 6. d. सर्वोः: सर्वीनाम् (221, 242). 7. s. सर्वा (216, 61). 7. d. सर्वोः । 7. p. सर्विभु व॒क् सर्वे (226). पर्ति — master. This word is not *ghī* in the simple form (170 a). Hence *yan* instead of *Guna* is used in its declension. Thus 3. s. पर्त्या । 4. s. पर्त्ये । 5 and 6. s. पर्त्युः (261). 6 and 7. d. पर्त्योः । 7. s. पर्त्या (216); the rest like *Hari*. But in a compound, 3. s. भूपतिना । 4. s. भूपतये, &c.

Ex शोभनः सखा, सुमखा (a beautiful friend). 1. d. सुसखायी । 1. p. सुसखायाः, अनद् शिरुद्धमावयोराहृष्ट्यात्तदन्तेऽपि प्रवृत्तं; समुदायत्य सर्वि रूपत्या भावादसखीति विसंज्ञा, व्यत्यादित्युत्त्वं न ॥ The substitute *anāu* and the change of the status of the *sav.* suffixes to that of *ṇit* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susakhu*) is quite different from the simple *sakhi*; hence the compound is called *ghī* (the limitation असखि being quite inopportune) and No. 261 cannot apply. Hence 3. s. सुसखिना । 4. s. सुसखये । 5 and 6. s. सुसखेः । 7. s. सुसखी, &c.

अतिशयितः सखा, अतिसखा (a great friend). परमः सखा यन्त्य = परम सखा (he who has the most excellent friend or a bosom friend). स-खीमिक्रान्तोऽतिसखिः (superior to or surpassing a female friend). 1. d. अतिसखायी, परमसखायी, अतिसखी, गीणाच्छेष्यनद् शिर्त्ये प्रवर्तते । In परम सखा, the word *sakhi* has lost its independent character, still the substitute *anāu* and the characterisation of *sarvanāmaasthān* suffixes as *ṇit* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like *Hari*; while अतिसखिः is wholly declined like *Hari*.

F.—DECLENSION OF NUMERALS ENDING IN SHORT i.

कति (how many?) is a true plural. Hence, 1. p. कतिजात् *kati* being named *shat* by No. 176, the suffix *jas* as well as *śas* is elided by No. 203, and the *tuk* thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do (प्रत्ययलोपेऽ); be-

cause No. 179 forbids such a course. Hence *kati* cannot be affected by *guṇa* in accordance with No. 227. Thus 1. p. कति । 2. p. कति । 3. p. कृतिभिः । 4. p. कृतिभ्यः । 5. p. कृतिभ्यः । 6. p. कृतीनाम् । 7. p. कृतिषु ॥

Ex त्रि (three). 1. p. त्रि + जस् = त्रे + अस् (227) = त्रयः (65).
2. p. त्रि + ग्रस् = त्रोन् (234, 238). 3. p. त्रिभिः । 4. p. त्रिभ्यः । 5. p. त्रिभ्यः । 6. p. त्रि + आस् ॥

No. 262 — त्रेत्रयः (7-1-53). Substitute *traya* for *tri* before *ām*. Hence त्रयानाम् (221, 242, 239). 7. p. त्रिषु । गीणत्वेऽपि । Also when *tri* occurs at the end of an attributive Comp. •

Ex द्विःयाणाम् (of those who have three dear friends). द्वि = two, is dual and used as a Pronominal.

No. 263 — त्वादीनामः (7-2-102). Short *a* is the substitute of the Pronominals beginning with *tyad* (see 155), when a case-suffix follows. द्विपर्यन्तानामेवेच्छिः । The great Commentator wills that the list shall not extend beyond *dvi*. Hence, 1 and 2. d. द्वि + आ = द्व + आ = द्वा । 3, 4, 5. d. द्व + भ्याम् = द्वाभ्याम् (240). 6 and 7. d. द्वि + आस = द्व + आस = द्व + आस् = द्व + आस् (231) = द्वये । 2. द्वाअतिकातो = अतिद्विः (excelling the two) like *Hari*. आडुलोमिः (a descendant of *Uduloman*).

1. s. आडुलोमिः । 1. d. आडुलोमी । 1. p. उडुलोमातः ॥

2. s. आडुलोमिसः । 2. d. आडुलोमी । 2. p. उडुलोमान् ॥

लोकाश्वरय्यु बहुषु अकारो यत्तव्यः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form उडुलोमा is declined, and in singular and dual आडुलोमि which resembles *Hari*.

C.—DECLENSION OF WORDS ENDING IN LONG i.

Ex. वातप्रमीमाते, वातप्रमी ‘out-running the wind ; an antelope.’

1. s. वातप्रमीः । 1. d. वातप्रमी (No. 234 does not apply here, because No. 252 prohibits its operation ; hence No. 267 applies). 1. p. वातप्रम्यः ।
2. s. वातप्रमीम् (237). 2. d. वातप्रमी । 2. p. वातप्रमीन् । 3. s. वातप्रम्या, वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्यं, do. वातप्रमीभ्यः, 5th वातप्रम्यः do, do.
6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आस् = वातप्रम्याम्, 7. वातप्रमां, do. वातप्रमीषु, (243). 7. s. वातप्रमो, अकः सदयण्ठ०

क्रिबन्तवातप्रमीशब्दस्य तु अमि शसिडो च यिशेषः, वातप्रम्यम् वातप्रम्यः, वातप्रम्यः ; मरनेकाच इति यथा । The word *vātpramī*, when it ends in

kvip, forms. 2. s वातप्रम्यम् । 2. p. वातप्रम्यः । 7. s. वातप्रम्य, in accordance with No. 267. The 1st *vālapramī* ends in the *uṇad*, suffix ई (वातप्रमी: Rule 1, Chapter IV. *uṇadi*).

In the same way are declined यदी (यत्यनेति = a path). परी (पातिलोकमिति = the sun) &c.

बहूः श्रेयस्यो यस्य सबहुश्रेयसी, 'he who has many excellent qualities'; like *nadi*. We have, 1. s. बहुश्रेयसी, (No. 258). 1. d. बहुश्रेयसी (61). 1. p. बहुश्रेयसः । 2. s. बहुश्रेयसीम् । 2 p. बहुश्रेयसीन् । 3 s. बहुश्रेयस्या (61). 3. d. बहुश्रेयसीभास् । 3. p. बहुश्रेयसीभः । 4. s. बहुश्रेयसी + ई = बहुश्रेयसी + आट + ई (223, the *uṇit* suffixes of *nadi* are enlarged by ाt, hence) बहुश्रेयसी आ, ए; to this form, the next rule refers.

No 264.—आटञ्च (6.1.90). आटेऽविपरेवृच्छरेकादेश स्यात् । *Vridhī* is the single substitute, when *ach* follows ाt. Thus = बहुश्रेयसी + ई = बहुश्रेयसी (*yan*).

5 and 6. s. बहुश्रेयसाः (ाt, *vridhī*; *yan*), 6 and 7. d. बहुश्रेयस्योः । 6. p. बहुश्रेयसीनाम् (221). 7. s. बहुश्रेयस्याम् (214). 7. p. बहुश्रेयसंषुप्तु ॥

No. 265.—अम्बार्थनदोहुस्तः (7.3.107). The short vowel is the substitute of words meaning *ambā* (a mother) and of *nadi*, when the vocative *su* follows.

Hence, से बहुश्रेयसि.

Ex. कुमारोमिच्छन् कुमारीवाचरन् वा ब्राह्मणः कुमारी । 'A Brahman who wishes for a damsel, or acts like a damsel,' here *kvip* in the sense of the agent is added to the nominal base *kumāri*. This verbal suffix entirely disappears leaving the base bare.

1. s. कुमारी (258). 1. d. कुमारी + श्रीः । Being formed by the verbal affix *kvip*, this word comes within the scope of the following general rule.

No. 266.—अचिन्तनधातुभूतां ष्ट्रियिण्डुश्छृंगां (6.4.77). भनुप्रत्ययान्तस्य वर्णां वर्णान्तस्य धातोर्भूत इत्यस्य चाङ्गसंयुक्तवृंडां स्तोऽजादौ प्रत्ययेषरे ॥ Of verbal bases ending in the suffix *śnu* or of verbal roots ending in the letter *i* or *u*, and of the nominal base *bhr̥i*, *iyāñ* and *uvāñ* are the substitutes; when an affix beginning with a vowel follows. Now in the case of *kumāri* consisting of more syllables than one, this general rule gives way to the next special rule of the *apavāda* nature.

No. 267—एरनेकाचोसंयोगपूर्वस्य (6.4.82). धात्वयवसंयोगपूर्वी न भर्ति यद्वर्णस्तन्त्रं यो धातुस्तन्त्रानेकाचो धृत्य यस्य स्यादजादौ प्रत्ययेषरे ॥

Yan is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yan*—कुमार्या, 1. *p.* कुमार्यः; *voc. sing.* हे कुमारि (265), 2. *s.* कुमार्यम्। 2. *p.* कुमार्यः। 4. *s.* कुमार्यै। 5. and 6. *s.* कुमार्याः। 6. *p.* कुमारीणाम्। 7. *s.* कुमार्यांम्। 7. *p.* कुमारीषु प्रथी, a genius, is thus declined—1. *s.* प्रथीः। 1. *d.* प्रथी। 1. *p.* प्रथः। 2. *s.* प्रथम्। 2. *d.* प्रथी। 2. *p.* प्रथः। 7. *s.* प्रथिः। the rest like *vataprami*. Note that *kumári* in spite of losing its independent character is still declined like *nádi*.

Ex. उचो 'one who leads up, a rescuer,' 1st sing. उचोः, उचो। धातुना संयोगस्य विशेषणाटिहस्यादेवयत्। The compound consonant as mentioned in Rule No. 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yan* by No. 267. एवं प्रामाणी। In the same way *grámāni*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुश्रियो 'two prosperous men'; here the final *i* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपृथ्यंपदस्य यण नेवते। It is the wish of the great Commentator that *yan* shall not be the substitute of what is preceded by something else than *gati* (25a) and *Káraka*.

Hence, शुद्धधियो 'two men of pure minds,' परमधियो 'two men of great intellect.'

No. 268.—न भूसुधियो (64-85). *Yan* is not the substitute of *bhu* 'to exist' and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. *s.* सुधीः। 1. *d.* सुधीयो (266). सखायमिच्छतीति, सखीयति, ततः क्रिप् (सखी) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. *s.* सखा। 1. *d.* सखीयो। 1. *p.* सखायः। *voc. sing.* हे सखीः, अमि पूर्वरूपात्परत्वाद्यग्निग्रामे ततोऽपि परत्वात्सख्यरसम्बुद्धौ, इति प्रत्यज्ञते। By the Law of Posteriority *yan* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. *s.* सखायम्, 2. *p.* सख्यः (267). Use *yan* (267) in the rest of the declension of this word.

सहयेन वर्तते सखः, तमिच्छतीति, सखीः 'who wishes for what is in the sky.' सुतमिच्छतीति सुतोः 'who wishes for a son.' सुखमिच्छतीति

मुखी 'a pleasure seeker.' 1. d. सख्या, मुत्या, मुख्या । 5 and 6. s. सख्यः, मुत्यः, मुख्यः (No. 261).

H.—WORDS ENDING IN SHORT u AND SHORT ri.

शंभु (*Siva*) is declined like *Hari*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भातु (the sun). Now, we come to the declension of bases ending in *ri*. The base क्रोष्टु 'a jackal' is treated as one ending in *ri* before *sarva* suffixes in accordance with the rule coming next.

No. 269.—हृजवत्क्रोष्टः (7-1-95). The form *kroshṭu* is like *kroshṭri* before *sarvanāmausthān* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroshṭri* in the 1st and 2nd case. Thus by No. 228 क्रोष्टु becomes क्रोष्टर (44), but the following rule provides for the nom. sing. otherwise.

No. 270.—ऋदुयनस्पुरदंसोनेहसो च (7-1-94). *Anaū* is the substitute of words ending in short *ri*, of *usīnas*, 'the regent of the planet Venus,' of *purudansas* 'Indra' and of *anehas*, 'time,' when *su* not being *sambudhi* follows. Hence क्रोष्टन + स ॥

No. 271.—अनूनृच्यसनपृनेष्टत्यृक्तनुदोत्पोत्पश्चाम् (6 4-11). The penultimate letters of these—*ap*, water; what ends in *tṛin* or *tṛich*; *svasri*, a sister; *naptri*, a grandson; *neshṭri*, an officiating priest; *teashṭri*, a carpenter; *kshatṛi*, a charioteer; *hotṛi*, a Rigvedi priest; *potṛi*, a priest; *praśastṛi*, a ruler;—is lengthened, when a *sarvanāma* suffix excluding *sambudhi* follows. Since *kroshṭri* ends in *tṛich*, we have क्रोष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. s. क्रोष्टरा । 1. d. क्रोष्टरी (228 and 271). 1. p. क्रोष्टरः । 2. s. क्रोष्टारम् । 2. d. क्रोष्टरी । 2. p. क्रोष्टु + शस् । *Kroshṭu* does not assume the *tṛich* form before *śas*, hence by No. 234 and 238, we have क्रोष्टन् । 3. s. क्रोष्टु + टा । then,

No. 272.—विभाषा तृसीयादित्यचि (7-1-97). *Kroshṭu* is optionally *kroshṭri*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्रोष्टु + आ=क्रोष्टा in 3. s. or क्रोष्टुना । 3. d. क्रोष्टुभ्याम् । 3. p. क्रोष्टुभिः । 4. s. क्रोष्टे or क्रोष्टये (229). 5. s. क्रोष्टु + इसि—to avoid *yāy* we have the next rule.

No. 273.—ऋत उत् (6-1-111). ऋदन्तात् डिङ्गोरति परे उकार एकादेशः स्थात् । Short *u* is the single substitute, when the *a* of *īnasī* and *īnas* follows what ends in short *ri*. Since a substitute for *ri* is always followed by *r*, we have to employ *ur*. Thus क्रोष्टुरस्.

No. 274.—रात्स्य (४-२-२५) रेकात्स्येगान्तव्य सस्वैव लोपो नान्यस्य ॥ रेकात्स्य विसर्गः । When *s* at the end of a compound consonant follows *r* in the same; it is elided, but any other letter under the same conditions cannot be elided. Hence, after the elision of *s*, *r* is replaced by a *visarga* (109). Thus 5 and 6. *s* क्रोष्टुः or क्रोष्ट्यः । 6 and 7. *d* क्रोष्ट्यः or क्रोष्ट्योः । 7. *s* क्रोष्ट्यरि or क्रोष्ट्योः । 6. *p* क्रोष्टु + आम् । आमि परत्वान्तव्यद्वये प्राप्ते ॥ नुमचिरवक्ष्यद्वादेयो नुट पूर्वविप्रविषेधेन ॥

Here by virtue of *ām*, two rules No. 272 and 221 come into effect at the same time; then by the Law of Opposition, No. 58, preference is given to No. 272. But Pāṇḍuji says: * Let by the opposition of a preceding rule (contrary to No. 58) *nuṭ* be used in preference to *num*; the aphorism *achi ra rita* (No. 282) and *trijyat* form No. 272. Thus 6. *p* क्रोष्ट्यनाम् । Now we come to the declension of bases ending in long *u*.

I.—Long *u*, *ri*, *lri*, &c.

Ex. हृद्य (a celestial musician). 1st हृद्यः; हृद्यो, हृद्यः; 2nd हृद्यम् हृद्यो, हृद्यन् । *Yan* is used in all cases.

Ex. अतिचमू (victorious over armies) is declined like *nadi*. Hence, voc. *s*. हे अतिचमू (265). 4. *s*. अतिचम्ये । 5 and 6. *s*. अति चम्या । 6. *p*. अतिचमूनाम् । Ex. खलपू (a sweeper). 1. *s*. खलपूः ॥

No. 275.—ओः सुपि (6.4.83) धात्वव्यवसंयोगपूर्वो न भवति य उवर्णस्तदन्तो यो धातुन्तदन्तस्यानेकाचोहृस्य यण् स्वादजादी सुपि । गतिकारकेतर पूर्येष्टस्य यण् न अते ॥ When a *sup* suffix beginning with a vowel follows; *yan* is the substitute of an Inflective base that consists of more syllables than one, and ends with a verb; provided that the verb ends in the letter *u* not preceded by a conjunct consonant forming a part and parcel of it. *Yan* is not intended, when something else than a prefix or a case is attached at the beginning of a verbal word. And since *khala* is here a case 'Kāraka,' we have by employing *yan*, 1. *d*. खलपूः । 1. *p*. खलप्यः, &c.

In the same way मुलः 'a good reaper!' Why 'that...consists'? Witness the Monosyllabic Form मूः, मुवा, मुवः ।

Ex. वर्षामूः (a frog); to avoid *mean*, the following special rule was framed.

No. 276.—वर्षाभ्यश्च (6.4.8) *Yan* is the substitute of this form before a *sup* suffix beginning with a vowel. Hence, वर्षाम्यौ, वर्षाम्यः, &c.

अन्तृदम्भजम्बुरफूककंच्छटिधिष्ठूरित्युगाटिसूत्रेण व्युत्पादितः ॥ दृभी यन्ते
 'to wind round.' दम्भोति दम्भः (a snake). अतिक्षम्यने (to bind).
 अन्तीति अन्तः (a tie). जमुश्वदन (to eat). जम्बः (Indian fruit,
jāmūn). कफलात्माति कर्म्मन् (phlegmatic) दिधि विषय स्वतित्यज्ञति, दिधित्
 (losing courage or presence of mind). कक्ष दधातीति कर्म्मन्: (the jujube
 tree)—all these words end in *kū*, a *unādi* suffix. 1. d. दृम्या । 1. p.
 दम्यः । 2. s. दम्मूम्; the rest like *Huhu*. दृच्छिति नान्तेहिसार्थं उप्ये भुवः
 क्विप् । The word द्रन्मू 'the than lembolt' is formed of the indeclinable
driñ 'injury' and *bhu* 'to be' followed by *krip*. द्रन्कर पुनः पूर्वस्य भुव्रा यण्
 वक्तव्यः । *Yan* is the substitute of *bhu* preceded by *driñ* 'injury' *kara*
 'hand' *punah* 'again.' Hence, 1. and 2. d. दृम्या । 1. p. दृच्छा; the
 rest like *khalapū*. फरभूः 'a fingernail' makes 1 and 2. d. करम्या and
 1. p. करभूः, पुनभूः: (regenerated). पुनभूः, पुनभूः । धातु 'the Supreme
 Cherisher' makes 1. s. धाता (Nos. 270, 271, 258, 249). 1. d. धातारा
 (228, 271). 1. p. धातारः । Voc. sing. हे धातः (228, 258, 109).

ऋण्डाच्य शात्वं वाच्यम् । Let it be stated that *n* cerebral is used
 in place of *n* dental coming after *ri* long or short. Hence, 6. p. धातूणाम्
 (221, 242). In the same way are declined, *naptri* &c. of No. 271.
पितृ 'a father' makes 1. s. पिता । 1. d. पितरो । 1. p. पितरः । 2. s. पितरम् ।
 2. p. पितृन्; the rest like (धातु). *Pitri* does not come within the
 operation of rule 271, and likewise जामातु 'a son-in-law.' भातु 'a
 brother, &c.' are not amenable to it नक्षादिपहणाव्युत्पत्तिपत्रेनियमार्थम् ।
 Granting that *pitri* &c. are formed by the same *unādi* suffixes that are
 employed to form *naptri* &c. mentioned in Rule No. 271, the citing of
 these alone in No. 271, determines that those *pitri* &c. are excluded
 from the operation of it.

Ex. न 'a man' makes 1. s. ना । 1. d. नरो । 1. p. नरः । voc. sing.
 हे नः ॥

No. 277.—न च (6-4-6). The vowel of *nri* is optionally lengthened before *nām*. Hence, नणाम् or नणाम् ॥ .

The imitative forms of the verbal roots कृ 'to scatter' and तृ
 'to float' are *kri* and *tṛi*, being actually the original forms of them,
 and either *it* or *yan* is made use of in declining them. Thus 1. s. कीः ।
 1. d. किरौ । 1. p. किरः । 1. s. तीः । 1. d. तिरौ । 1. p. तिरः; the rest
 like *gir*. Alternatively, कृ, क्री, कृः । 2. s. कृम् । 2. d. क्री । 2. p. कृन् ।
 3. s. क्रा । 4. s. क्री, &c.

The imitative forms गम्लू, शक्लू make 1. s. गमा शका (No. 270).
 1. d. गमली, शकली (here Guṇa by No. 228 is followed by *l* by No. 44).
 1. p. गमलः, शकलः । 2. s. गमलम्, शकलम् । 2. p. गम्लू, शक्लू । 3. s. गम्ला,
 शक्ला । 4. s. गम्ले । 5 and 6. s. गम्लु, शक्लु, &c.

Ex. से makes 1. s. से । 1. d. सयौ । 1. p. सय; &c. Likewise स्मते:
 स्मतयौ, स्मतुः । Ex. गो 'a bull.'

No. 278 a.—गोतोणित् (7-190). The *savandma* suffixes coming after the word *go* are like *ṇit* suffixes. ओतोणिर्दति चाच्यम् । Let them be called *ṇit* after *o* in general, i. e. after words ending in *o*. By 'like *ṇit* suffixes' it is to be understood that they exercise the power of *ṇit* suffixes (see No. 260). Hence, गो + सु = गोस् = गोः । 1. s. गो + श्री = गोश्री । 1. d. गोवः । p.

No. 278 b.—गोतोऽम् गोः (6-1-93). Long *a* is singly substituted, when the vowel of *am* or of *śas* follows *o*. Hence, 2. s. गा + अम् = गाम्; गा + श्री = गोः । 3. s. गवा । 3. d. गोभ्याम् । 3. p. गोभिः । 4. s.
 गवे । 5 and 6. s. गोः (255). 7. s. गविः 6 and 7. d. गवेः (65, 109).
 6 and 7. p. गवाम्, गोषु । Likewise सुधोः (the beautiful sky) सुयाधी,
 सुधावः ॥

Ex. रै—wealth.

No. 279.—रायो हलि (7-285). Long *a* is the substitute of *rai* before a case-suffix beginning with a *hal*. Hence, रा: । 1. s. रै + श्री = रायी । 1. d. रायः । 1. p. रायम् । 2. s. रायः । 2. p. राय । 3. s. राभ्याम् ।
 3. d. &c.

Ex. ग्लै (the moon), makes 1. s. ग्लैः । 1. d. ग्लायी । 1. p. ग्लायः ।
 2. s. ग्लायम् । 2. d. ग्लायी । 2. p. ग्लायः । 3. s. ग्लाया । 3. d. ग्लायाम् ।
 4. s. ग्लाये । 5 and 6. s. ग्लायः । 6 and 7. d. ग्लायेः । 7. s. ग्लायि ।
 7. p. ग्लैयु ॥

CHAPTER IX.

DECLINATION OF FEMININE WORDS.

रमा—Ramā.

1. s. रमा + स् = रमा (258). 1. d. रमा + श्री (199) = रमार्ह = रमे (66 a). 1. p. रमा + ज्ञे = रमाः (73).

By No. 233, *e* is the substitute of *Ramā* ending in *ap*, when the Voc. *su* follows, and by No. 244, the *su* is elided. Thus we have

Voc. sing. हे रमे । Voc. d. हे रमे । Voc. p. हे रमाः । 2. s. रमाम् । 2. d. रमे । 2. p. रमाः । *Ekār* being the substitute of *Ramā* before *ān* by No. 232, we have 3. s. रमाया । 3. d. रमायाम् । 3. p. रमायिः । 4. s. रमा + याद + डे (224) = रमायाद् = रमायै (69). 4. d. रमायाम् । 4. p. रमायः । 5th रमायाः, रमायाम्, रमायः । 6th रमायाः, रमेयाम् (232) = रमयोः रमायाम् (221). 7. s. रमायाद् + आम् = रमायाम् (214). 7. p. रमाम् ॥

Note that the *āñt* suffixes of a feminine ending in *āp* are always augmented by *yat*. ‘एवं दुर्गादयः’ in the same way, *Durgā*, &c.

Ex. सर्वा, the feminine of सर्व ‘all,’ is thus declined—1st सर्वा, सर्वै, सर्वाः । 2nd सर्वाम्, सर्वै सर्वाः । 3. s. सर्वया । 4. s. सर्व + स्याद् + डे (the *āp* of *sarvā* is shortened, and *syat* is prefixed to *āñt* by No. 225) = सर्वस्यै । 5. s. सर्वस्या । 6. s. सर्वस्याः । 6 and 7 d. सर्वयोः । 6. p. सर्वासाम् (219). 7. s. सर्वस्याम् (225, 214). 7. p. सर्वासु ॥

Ex. उत्तरपूर्वा (the north-east quarter). By No. 156, the word *pūrvā* is optionally a Pronominal in a *bahuvili* compound denoting a cardinal point; hence the compound can be declined either as *sarvā* or as *Ramā* before *āñt* suffixes. Thus in 4. s. we have उत्तरपूर्वयै or उत्तरपूर्वस्यै । When the compound does not denote *antardha*.—Intermediate space—it is declined exactly like *Ramā*; as योत्तरा, सापूर्वा यस्या उन्मुधायास्यैउत्तरपूर्वयै (a lunatic female to whom north and east are as one).

Since what ends in *tiya* is optionally a Pronominal (तीयस्य फित्सुवा) before *āñt* suffixes, we have 4. s. द्वितीयस्यै, द्वितीययै । 5 and 6. s. द्वितीयस्याः द्वितीययाः । 7. s. द्वितीयस्याम्, द्वितीययाम्, &c., the rest like *Ramā*. In the same way तृतीया ॥

अम्बार्यनद्योहृस्य: No. 265, gives us हे अम्बा हे अक्षु चे प्रत्त (O mother !). But we cannot shorten the final long *a* of words ending with *dā*, *lā*, *kā*, not forming a compound consonant. Hence, हे अम्बाले, चे अम्बाके, हे अम्बिके ॥

Ex. जरा (old age)—1. s. जरा । 1. d. जरस्या (215 = शीभावात्यरत्वा न्तरस्), by the Law of Posteriority, *jaras* in preference to reducing the dual suffixes of the 1st and 2nd case to the *āñt* (शी) form. 1. p. जरातः । 2. s. जरस्म । 6. p. जरसाद्, &c., पक्ते हलादी च रमावत् । In the alternative case and before suffixes beginning with a consonant it is declined like *Ramā*.

Ex. नासिका (the nose). *Nas* is substituted for *nāsikā* before *āñt*, &c. (246). Thus 2. p. नसः । 3. s. नसा । 3. d. नोभाम् (172, 133, 135,

१६ a) &c. पक्षे सुटि च रमावत् । Like *Ramá* in the alternative case, before *uṭ* and the 1st five suffixes. By the same aphorism No. 246, निश्च is used or *nīśā* before *sās* &c. Hence 2. p. निश्चः । 3. s. निश्चा । 3. d. निश्च+याम् । *Nīś* being called a *pida* before *bhyām* and the like, *s* is changed to the cerebral by the following rule.

No. 280.—ब्रह्म भस्त्र सज्ज मूर्ज यज्ञ राज भाजच्छायः (८ २-३६ = भूलि दान्ते च). When *jhal* follows, or at the end of a *pada*, *sh*, cerebral is the substitute of *vroscha* ‘to cut’ *bhrasgti* ‘to fry’; *srīj* ‘to create’; *nrij* ‘to rub’ *yaj* ‘to worship’; *raja* ‘to shine’; *bhrāja* ‘to shine’ and of what ends in *chh* or *k*. Hence, निष्पृष्ठ्याम् = निष्पृष्ठ्याम् (८७). 3. p. निष्पृष्ठिः । 7. p. निश्चम् = निष्पृष्ठ् or निष्पृष्ठ् + धुद् + सु (१०२) = निष्पृष्ठ् or निष्पृष्ठ्यम् (९२).

Some say that Rule 280 relates to verbs only, since the word *thatoh* can be supplied in it from दादेहंतोरथः (८ २ ३२). According to them, निष्पृष्ठ्याम् &c. (८७) and निष्पृष्ठ् (८७, ८५, ९२) मांसपृष्ठनामानूरां, मांस्, एत्, द्वावाच्याः ग्रसादीवा । Of *mansa* (flesh), *pritana* (an army) and *sānā* ‘a table land’ there are *māns*, *prīt* and *sānā*, respectively, whence *sās*, &c follow. Hence 2. p. एतः । 3. s. एता । 3. d. एतम्याम्, &c. पक्षे सुटि च रमावत् । In the alternative case and before *suṭ* like *Ramá*.

Ex. गोपा (a milkmaid) like *visvapā* (मतिः प्रायेण चरिवत् *mati* (reason) is in most cases declined like *Hari*). Thus 1. s. मतिः । 1. d. मती । 1. p. मतयः । 2. s. मतिस् । 2. d. मती । 2. p. मतीः (२३८ does not apply). 3. s. मत्या । 3. d. मतिभ्याम् । 3. p. मतिभिः । It is optionally *naṭi* before *hut* suffixes (see 169). Hence, 4. s. मत्ये or मतये । 5 and 6. s. मत्या. मतेः । 7. s. मत्याम्, मती (२१५). In the same way are declined *śruti*, *smṛiti*, &c.

No. 281.—त्रि चतुरोः स्त्रियांतिसूचतस् (७-२-९९). *Tisri* and *chatasri* are respectively used for *tri* ‘three’ and *chatur* ‘four’ in the feminine, when *sup* suffixes follow.

No. 282.—अचिर चतुः (७-२-१००). *R* is the substitute of the *ti* of these before a vowel; hence तिक्षः । 1 and 2 p. तिचिः । 3 p. तिच्छः । 4 and 5 p.....By नुचिर । *Nuṭ* is used before *ám* coming after these, and then the following rule applies.

No. 283.—नतिसू चतुः (६-४-४). *Tisri* and *chatasri* are not lengthened before *ám*; hence, तिसूष्णाम्, in 6. p. तिसूषु, in 7. p. प्रियाम्य स्वीकृष्ण द्वा यस्याः सा प्रियत्रिः मतिवत् (she who loves three) like *mati*. आमि

तु प्रियत्रयाणामिति विशेषः । It specially makes *priyatrayānam* in 6. p. प्रियत्रिस्त्रीयस्य स इति विषये तु प्रियत्रिसा (he who has three sweet-hearts; 270 and 257, 258, 249). 1. d. प्रियत्रिसी (282). 1. p. प्रियत्रिसः, &c.

Ex. द्वि (two). To this the feminine termination *āp* is added after the operation of Rule No. 263. Hence, द्वृ + आप = द्वाप makes 1 and 2. d. द्वृ॑ 3, 4 and 5. d. द्वाप्याम् 6 and 7. d. द्वये॒ ॥

Ex. गोरी (Párvati) makes 1. s. गोरो (258). 1. d. गोर्ये॑ । 1. p. गोर्यः॑ । Voc. sing. गोरि॑ (265). In the same way are declined वाचो (speech); नदी॑ (a river) and the like.

Ex. लक्ष्मी॑ (the goddess of Fortune), अवीतन्नी॑ तरी॑ लक्ष्मी॑ धीरो॑ श्रीणामुण्डितु॑ सप्त स्त्रीलिङ्ग॑ शब्दानां॑ न सुरोपः कदाचन ॥ Note that the suffix *su* after *ari* (a woman in her courses) *tantri* (any string); *turi* (a boat), *Lakshmi* (Fortune), *dhi* (wisdom); *hri* (modesty), *śrī* (Sarasvati or Lakshmi) is never elided, as directed by No. 258; because all these end in *uṇḍi* suffixes, but not in *nip*, &c. They are all declined like *Gauri*, except in 1. s.

Ex. स्त्री॑ (a female)—makes 1. s. स्त्रो॑ । Voc. sing. हेत्विरि॑ (265).

No. 284.—स्त्रियः (6-4-79). *Iyañ* is the substitute of the word *stri* before a suffix beginning with a vowel. Thus 1. d. स्त्रियो॑ । 1. p. स्त्रियः॑ ॥

No. 285.—वामश्वासोः (6-4-80). *Iyañ* is optionally the substitute of *stri* before *am* and *as*. Hence, 2. s. स्त्रियम् or स्त्रोम् । 2. p. स्त्रियः or स्त्रीः॑ । 3. s. स्त्रिया॑ । 4. s. स्त्रिये॑ (223, 264). 5 and 6. s. स्त्रिया॑ । 6 and 7. d. स्त्रियो॑ । 6. p. स्त्रीणाम् (*nut* = 221) 7. s. स्त्रियाम् । 7. p. स्त्रीषु॑ ॥

Ex. स्त्रियमतिक्रान्तः॑, अतिस्त्रियः॑ । 1. s. (masc.), 1. d. अति॑ स्त्रियै॑ (two men superior to a woman).

Notes 1.—गुणनाभावोत्त्वनुभिः॑ परत्वात्पुंचि॑ वाऽथते॑, क्लीबे॑ नुमाच॑ स्त्री॑ शब्दस्येयहित्यवधार्यताम् ॥ *Guṇa*, the reduction of the suffix *ta* to the form *na*, the substitute *au* (No. 217) and the augment *nut*—all these operations, by the Law of Posteriority supersede the substitute *iyañ* peculiar to *stri* in the masculine; but in the neuter, *num* too debars *iyañ*. Thus 1. p. अतिस्त्रियः (227). Voc. sing. हे॑ अतिस्त्रे॑ (226). 2. s. अतिस्त्रियम् (285) or अतिस्त्रियम् (237). 2. p. अतिस्त्रियः॑ (285) or अतिस्त्रीन् (238). 3. s. अतिस्त्रिणा॑ (254). 4. s. अतिस्त्रिये॑ (229). 5 and 6. s. क्लिस्त्रे॑ (229, 255). 6 and 7. d. अतिस्त्रियो॑ । 6. p. अतिस्त्रीणाम् । 7. s. अतिस्त्रीा॑ (227).

NOTE 2.—ओस्योकारे च नित्यं स्यादमश्चोत्सु विभाषादा । इयादेशोऽति
नान्यत्र स्थितः पुस्युपसर्जने ॥ लीबेतुनुम् । *Iyaú*, a substitute before a suffix
beginning with a vowel, is always used before *os* and *okář*, but optionally before *am* and *śas* and not anywhere else, when *stri* becomes a
subordinate word in a compound denoting a male; but *num* is the
augment of it in a neuter compound (293). Thus : 1. s. अतिस्थितः ।
1. d. अतिस्थिती । 1. p. अतिस्थितिणा । The same in the 2nd case. 3. s.
अतिस्थितणा । 4. s. अतिस्थिती, &c.

Ex. शी—1. s. शीः । 1. d. शियो । 1. p. शियः । Voc. s. हे शीः (167;
283). 4. s. शिये (169, 223, 264) or शिये (266). 6. a शियाः or शियः ।
6. p. श्रीणाम् (168, 221) or श्रीणाम् । 7. s. श्रीणाम् (169, 214) or श्रीणि ॥

Ex. सुलु धीर्यत्या, सुलु ध्यापित वेति विधै तु वृत्ति मते सुधीः शीवत्
(she whose intellect is good, or who thinks well) is declined like *śri*,
in the opinion of *patanjali*; but according to some like *sudhi*, Masculine.
सुष्टुधीः सुधीः ‘good intellect’ like *śri* only. धामणी + खलूः are
declined as Masculines, and very rarely as Feminines. घेनु (a cow)
like *mati*.

No. 286.—स्त्रियां च (7-1-36). When the word *kroshṭu* denotes
a female, it takes the form *kroshṭri*.

No. 287.—क्रचेयो छीप (4-1-5). After a word ending in *rā* and
after one ending in *n*, *ñip* is added to form the Feminine. Hence, 1. s.
क्रोद्धी । 1. d. क्रोद्धौ । 1. p. क्रोद्धूः; like *Gaurī*; भूः ‘the eye brow’ like *śri*.

Ex. पुनभूः ‘a widow remarried’ makes Voc. sing. हे पुनभूः (265).
2. s. पुनभूयै । 1 and 2. d. पुनभूयौ । 1 and 2. p. पुनभूयः (*yan* by दृच्कर०).

No. 287 a.—एकाजुन्नरपदेणः (8-4-12). In a compound of which
the last member consists of a single syllable, the dental *n*, at the end
of a *prātiṣṭadika*, or the *n* of the augment *num*, or that of a *vibhakti*
is changed to the cerebral on account of the cause ‘or’ or *sh* contained
in the 1st member of the compound. Hence, 6. p. पुनभूयाम् (because
yan is debarred by *nuṭ*). वर्षाम् (a frog) make 1. s. वर्षाभूः । 1. d.
वर्षाभूयौ । 1. p. वर्षाभूयः । According to *Kaiyata*, it takes the form हे
वर्षाभूः; in the voc. singular, not being a True Feminine, according to
others, it is also Feminine, hence it takes the form हे वर्षाभू in the
vocative. मेष्यां पुनर्नवाणां स्त्रो वर्षाभूदंदुरे पुमान्—*Yádava*.

No. 288.—नवदस्त्रवादिभ्यः (4-1-10). *Ñip* and *táp*; these two
Feminine Terminations are never added to *shat* or to *svaśri*, &c. The

words of the *svarádi* class are given in the following *śloka*.—स्वसाति-
सृचतस्यवननान्दातुहितातथा, याता, मार्त्तीतिभ्रूते, स्वसातय उदाहृताः ॥ स्वसु (a
sister); त्रिषु (three); चतुर्षु (four); ननान्दु (a husband's sister);
दुष्टिषु (a daughter); यातु (a husband's brother's wife) and मातृ (a mother). Thus by No. 271, the penultimate letter of *svarí* is
lengthened, after the substitution of *anāñ* or of a Gupa. स्वसा, स्वसारी;
स्वसारा, &c. *Mátri* is declined like *pitrí*, but the accusative plural is
मातृः ॥

योः is declined like 'go'; रे 'wealth' as in the Masculine, and नी
'a boat' like ग्राम (ग्राम).

CHAPTER X.

NEUTER BASES ENDING IN VOWELS,

Ex. ज्ञान (knowledge), makes 1. s. ज्ञानम् (205, 237). 1. d.
ज्ञान + शी (200). Now *jñána* being called *bha* before *śi* by No. 173,
the next rule applies.

No. 289.—यस्येति च (6-4-148). The letters *a* and *i*, long or
short, of a base, called *bha* are elided, when long *ī* or a *taddhit* suffix
follows. Hence the final *a* of *jñána* is to be elided; but श्रीङ्गः चयि
प्रतिष्ठेऽवाचः: a prohibition or counter order is given, when *śi* becomes
the substitute of *auñ* (श्रीङ्ग). Hence, ज्ञाने (60 a). In the neuter
śi (शी) is used for *jas* and *sas* by No. 201 and is called *sarvanamá-
asthána* by No. 180. Hence, 1. p. ज्ञान + शी, to which the next rule
applies.

No. 290.—नपुंसकस्य भलचः: (7-9-72). *Num* is the augment of a
neuter ending in *jhal* or *ach* before a *sarvanáma*, suffix. The augment
num by No. 40 comes before the last of the vowels in a word. Thus
ज्ञानन् + शी = ज्ञानानि (257). 2. s. ज्ञानम् । 2. d. ज्ञाने । 2. p. ज्ञानानि ।
The rest like *Ráma*. In the same way are declined धन (riches) धन
(a forest). फल (fruit), &c.

Ex. कतर “which of the two?” 1. s. कतर + अद्व (206); The
use of the indicatory *d* in a suffix is stated in the next rule.

No. 291.—टः (6-4-143). The *ti* (see No. 20) of a *bha* is elided
on account of the indicatory *d* of a suffix following it; hence, कतर +
अद् = कतरद् or कतरस् (241); 1. d. कतरे । 1. p. कतराण्या; voo. sing.

हे कतरत । The rest as in the masculine. In the same way are declined कतमत्, अन्यत्, अन्यतरत्, इतरत् । But अन्यतम makes अन्यतमस् एकत्रात्मप्रतिपेदो वक्त्यः । *Ekatará* is excluded from the operation of No. 206; hence, सकतरम् ॥

Ex. अजर (an undecaying thing). 1. s. अजरम् । 1. d. अजरसी (245, 200) or अजरे (200). After the substitution of *jaras* for *jarā* coming before the substitute *si* of *sas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form ‘*ajaras*’ ending in *jhal*. Thus अजरनस् + यि । Again,

No. 292.—सान्तमहतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *mohat* is lengthened, when a *svaranáma* not being the vocative *su*, follows. Hence, 1. p. अजरांसि or अजराणि (Anusváá by No. 96). 2. s. अजरसम् or अजरम् । 2. d. अजरसी or अजरे । 2. p. अजरांसि, अजराणि ॥

N. B.—अमि लुकोपवादमभावं वाधित्वा परत्वाऽजरम्. ततः सचिष्टात् परिभाषया न लुक् ॥ The substitute *jiras* by the Law of Posteriority suspends the substitution of *am* for *an* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Saunipáta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of “*Saunipáta Paribhásha*” is to prevent re-action i. e. when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and vice-versa. The rest of the declension of *ajara* is like the masculine.

From Rule No. 246 we obtain such forms as *hrid*, *udan*, *asán*. Hence 2 p. हृन्ति, उदानि, आसानि (201, 290). 3. s हृटा, उटा, आसा (247). 3. d. हृदभ्याम्, उटभ्याम् (249), आसभ्याम् (249), &c., मास ‘a month’ is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि or मासंसि । 3. s. मांसा । 3. d. मानभ्याम्, &c.

Ex. श्रीण ‘possessing wealth’ becomes श्रीष in the neuter by No. 181 and is declined like ज्ञाना.

Ex. वारि ‘water’ 1. s. वारिस = वारि (204 ≡ elision of *su*)

No. 293.—इकोचि विभक्ती (7-1-73). *Num* is the augment of a neuter base ending in *॒* before a case-ending beginning with a vowel. Hence, 1. d. वारिषी । 1. p. वारिणि (257). No. 179 is not a hard and fast rule as declared by *Páni* in his *Mahábháshya*; hence it is

relaxed in forming the vocative of *vári*. Thus वारे (226) or वारि (204). 3. s. वारिणा (254). चर्द्धति-इति गुणे प्रामे वृद्धोत्थवृद्धाव गुणेभ्यो तुम् पूर्वं विप्रतिषेधेन । *Guna* is due before *hūl* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vridhī*, the substitution of *au* (आ॒), the being compared to the form *trich* (269) and *guṇa* (i. e. all these subsequent operations are set aside by *num*). Hence, 4. s. वारिण॑ः । 5 and 6. s. वारिण॑ः । 6 and 7. d. वारिण॑ः । 6. p. वारि + आ॒म् । By तुमचिरो *nv̄* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारिण॑म्, *vári* is declined like *Ha॒ti* in connexion with suffixes beginning with a consonant. 7. s. वारिण॑ । 7. p. वारिण॑ ॥

No. 293 a.—सूतीयादिष्य भावित पुंस्कं पुंयदग्नलवस्य (7-1-74). In deference to the opinion of Gálava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *tā* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. s. अनादिना । 4. s. अनादिये or अनादिने, &c. The rest like *vári*. पीलू is a tree, its fruit is also called पीलू; तस्मै पीलुने (to that *pilú*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अत्यदपिसक्यदणामनहृतातः (7-1-75). *Anaú* is the substitute of these before *tā* or any of the subsequent affixes beginning with a vowel and this *anaú* is acutely accented. Hence दधन + टा = दधन + टा (247) = दधा । 4. s. दधे । 5. s. दधः । 6. s. दधः । 6 and 7. d. दधोः । 7. s. दध॑ or दधनि । In the same way are declined *asthi* (a bone), *sakhi* (the thigh) and *akshi* (the eye).

Ex. मुधि (intelligent). 1st मुधि, मुधिनी, मुधीनि ; voc. sing. हे मुधे (204, 179, 226) or हे मुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *luk* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex. मधु (honey). 1st case मधु, मधुनी, मधूनि । Voc. sing. हे मधे (204, 226) or हे मधु (204). सानुशब्दस्य मुर्वा । The word *sánu* makes मूर्वि or सानूनि in 1 and 2. p.

The *Bahuvrihi* compound प्रियकोष्टु (which likes a jackal) is thus declined :—1. s. प्रियकोष्टु । 1. d. प्रियकोष्टुनी तृज्वदभावात्यूर्धविप्र-

तिवेधेननुम् । *Num* is used here in preference to being likened to a word ending in *trich* by the Law of Priority.

टादी पुंशत्पक्षे, प्रियकोष्ट्रा, प्रियकोष्टुना, प्रियकोष्ट्वे प्रियकोष्ट्वे । In the masculine with suffixes beginning with *ta* (see No. 293 a). 3. s. प्रिय कोष्ट्रा or प्रिय कोष्टुना । 4. s. प्रिय कोष्ट्वे or प्रिय कोष्ट्वे, अन्यत तज्जदभावात्पूर्व-वित्तिवेधेन नुमेव । In the neuter, *num* only is used by the Law of Priority; hence, 3. s. प्रिय कोष्टुना । 4. s. प्रिय कोष्ट्वे । 6. p. प्रिय कोष्टुनाम (*nut* only).

Ex. सुलू (a good cutter) makes सुनु, सुलुनी सुलूनि in the 1st and 2nd cases, सुनुना in 3. s. &c..

Ex. धातु (nursing) 1st and 2nd cases धातु, धातुणी, धातुणि । Voc. sing. हे धातरस् (228) = हे धात् (258) = हे धातः (109) or हे धात् (244). In the same way, ज्ञातु (knowing), कर्तु (a doer), &c.

Ex. प्रदी by No. 182, becomes प्रद्यु in the neuter. Thus, 1st and 2nd cases प्रद्यु, प्रद्युनी, प्रद्युनि । 3. s. प्रद्युना, &c.

Ex. परि (very wealthy)—1st and 2nd cases, परि, परिणी, परिणि । 3. s. परिणा । By maxim. एकदेश विकातमनन्यवत्, and रायोऽहलि, we have 3, 4, 5. d. प्रराभ्याम् । 3, 4, 5. p. प्रराभिः (279). 6. p. परीणाम् ॥

Ex. सुनी (having good boats)—सुनु, सुनुनी, सुनूनि, &c.

CHAPTER XI.

MASCULINE BASES ENDING IN CONSONANTS.

Ex. लिह (one who licks). 1. s. लिह + स = लिहृ (258), again,

No. 295.—होङः (8.2.31) हस्यङः स्याभ्रक्ति पदान्ते च ॥ In place of *h* there is the cerebral *dh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occurring at the end of the pada (*निह* = No. 28) is changed to *dh*. Thus लिहृ = लिहृ (87), or लिहृ (241). 1. d. लिहा । 1. p. लिहः । 2. s. निहम् । 2. d. लिहा । 2. p. लिहः । 3. s. लिहा । 3. d. लिहभ्याम् । 3. p. लिहभिः । 4. s. लिहै । 4. d. लिहभ्याम् (No. 172). 4. p. लिहभ्यः । 5. s. लिहः । 5. d. लिहभ्याम् । 5. p. लिहभ्यः । 6. s. लिहः, निहोः, लिहाम् । 7. p. लिहिः, लिहोः, लिहत्सु (295, 87, 102, 92) or लिहसु (102 not applying).

Ex. दुहृ (who milks). 1. s. दुहस् = दुहृ (258), again,

No. 296.—दारेष्यतेर्तः (8-2-32) = फलिपटान्ते च ॥ *Gha* is used instead of *ha* of a verb beginning with the dental *d*, when the same causes operate (see No. 295); hence, दुधः; now by No. 178, *su* in the elided state too continues to operate; hence the occasion for the next rule.

No. 297.—एकाचोबयीभ्यक्षमन्त्यस्त्रोः (8-2-37). से धे, पदान्ते च ॥ Substitute *bhash* for *bas* that forms part of a verbal root having but one vowel, and ending in *jhash*; when *s*, or *dhva* follows, or at the end of a *pada*. Hence, 1. s. धुयः=धुग (87) or धुक् (241), 1. d. दुहौः । 1. p. दुहः । 2. s. दुहम्, &c ; 7. p. दुहतु=दुघसु (296)=धुघसु=धुक्तु (92)=धुक्तु (243).

Ex. दुहः (who hates).

No. 298.—वादुहमुहम्याहमाम (8-2-33). एषां हृश्वागः स्याऽन्तिपटान्ते च ॥ Instead of the *h* of these,—*druh* to hate, *muh*, to be stupefied, *snuh* to be sick; *snih*, to be sticky, there is optionally *gha* when *jhal* follows or at the end of a *pada*. Thus धुण्, धुर् or धुइ, धुद् (295). 1. d. दुहौः । 1. p. दुहः । 3, 4, 5. d. धुम्याम् or धुइम्याम् । (Because *druh* is styled *pada* before *bhyām* by No. 172. 7. p. धुतु, धुदत्सु or धुदमु । (The suffix *su* being augmented by *dhat*, gives three forms in 7. p.).

No. 299.—धात्वादेः धः सः (6-1-64). The initial cerebral *sh* of a root is changed to the dental *s* in practice. Hence, ल्प्यह and ल्प्यह become स्तुह and स्तिह, the cerebral *n* too is changed to the dental at the same time. Note that *Pāṇini* has exhibited almost all verbal roots beginning with the dental *s* as roots with the cerebral *sh* in his *dhātupatha*. Such roots cast off their guise in the process of inflection. *Muh*, *snuh*, and *snih* are declined like *druh*.

Ex. विश्ववाह् (all-sustaining). 1st विश्ववाद or विश्ववाइ (295, 87, 241), विश्ववाहो, विश्ववाहः । 2nd विश्ववाहम्, विश्ववाहौ, 2. p. विश्ववाह + शस ॥

No. 300.—वाहः ऊ (6-4-132). The *Samprasāraṇa útha* is the substitute of *vāh* in the capacity of a *bha*, (see No's. 173, 183). Hence, long *u* being used for *v* of *vāh*, we have विश्व ऊचाह + अस, आगृ,

No. 301.—सम्प्रसारणाच्च (6-1-108). अचिपरे पूर्वसंप्रसारणाच्चेकादेशः स्यात् । When *ach* follows a *Samprasāraṇa*, the form of the foregoing, i. e. the

Samprasáraṇa is the single substitute for itself, and the succeeding vowel. Thus we get विश्वाहृ + अस् = विश्वास् + अस् (*vridhí*) = विश्वासः 3. s. विश्वाहृष्टः । 3. d. विश्ववाइभ्याम्, &c.

Ex. अनडुहृ ('an ox'). 1. s. अनडुहृ + सु No. 302. चतुरनडुहृसामुद्रातः (7-1-98). *An* (आम्) is the augment of *chatur* (four) and *anḍuhृ* before a *sarvanámaaṭhána* and this *ām* is acutely accented. By No. 40, *ām* is inserted after the last vowel, i. e. *u* of *anḍuhृ*. Thus we have, अनडुआहृस् = अनडुआहृस्, again,

No. 302 a.—सावनहृष्टः (7-1-82) नुम् स्यात् । When *su* follows, *num* is the argument of *anḍuhृ*. Now we have अनड्यानहृस् । (1st, *s* is elided by No. 258; then, *h* by No. 64. The *n* cannot be elided by No. 249, because the elision of *h* by No. 64 is not recognised by 249) (see No. 68). Thus 1. s. अनड्यातः । 1. d. अनड्याहृष्टः । 1. p. अनड्याहृष्टः । 2. s. अनड्याहृम् । 2. d. अनड्याहृष्टः । 2. p. अनडुहृष्टः । 3. s. अनडुहृष्टा ॥

No. 303.—वसुसंसुख्यनुद्वाहृष्टः (8-2-72). *D*, dental is the substitute of what ends in *s*, being formed by the suffix *vasu*, of *sraṇsu*, to fall down, of *dvansu* to fall down and of *anḍuhृṣṭa* when they become a *páda*. Hence, अनुद्वाहृष्टाम्, &c. Why 'ends in *s*'? Witness विद्वान्, the nom. sing. of विद्वम् (learned) which does not end in *s* in its complete state of *páda*, though it takes the affix *vasu*.

No. 304.—अम् सम्बुद्धो (7-1-99). *Am* is the augment of *chatur* and *anḍuhृṣṭa* before the vocative *su*. Hence, से अनड्यन् ॥

Ex. तुरा साहृ (Indra as overpowering the mighty *tūra*) = तुरं साहृपति, क्रिए ॥

No. 305.—सहैः साहैः सः (8-3-56). Cerebral *sh* is used in place of the dental of *sah*, as seen in the form *sād*. Hence, 1. s. तुरा पाहृ or तुरा पाट, तुरा साहै, तुरा साहृः । (Remember that *sah*, when influenced by the Rule 295, becomes *sād*). 3. d. तुरापाइभ्याम्, &c.

Ex. सुर्दिव (having prosperous days).

No. 306.—दिव श्वात् (7-1-84). *Aut* is the substitute of the crude form *div* before *su* of the nom. singular. Note that if you regard the *aut* substitute as the representative of *stháni* of *v*, *alvidhi* ensues, and calls into operation No. 258. Hence, the substitute is not *stháni*, but quite different from *v*. Hence *s* is not elided. Thus we have सुद्वीः । 1. d. सुद्विवै । 1. p. सुद्विवः । 2. s. सुद्विवम् । 2. d. सुद्विवा । 2. p. सुद्विवः ॥

No. 307.—**टिव उत्** (61-131). *U*t i. e. u short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c. No. 172. Hence, **सुद्युध्याम्** ॥

Ex. चतुर् = four. 1. p. चतुश्चास्रजस् = चत्वारः । 2. p. चतुरः । 3. p. चतुर्भिः । 4 and 5. p. चतुर्भ्यः ॥

No. 308.—**षट् चतुर्यंश्च** (7-1-55). *Nut* is the augment of *ām* coming after *shat* and *chatur*. Hence, 6. p. चतुर् + नाम् = चतुर्याम् (248).

No. 309.—**अचेरहास्याम् द्वे** (84-46). See No. 64 g. Hence, चतुर्याम् alternatively.

No. 310.—**रोः सुपि** (8-3-16). Of *ru* (रु) only and not of any other *r* is the *visarga* substitute before the plural *su* of the 7th case. Hence, चतुर्षु (243). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place or account of the prohibitive character of the next rule.

No. 311.—**शरीराच्च** (8-4-49). When *ach* follows, *śar* cannot be doubled. Hence, चतुर्षु only.

Ex. प्रिय चतुर् (who has four dear friends) makes 1. s. प्रियचत्वारः (302, 258, 109). 1. d. प्रियचत्वारा प्रियचत्वारः, गीणात्मे तुनुद नेष्टे । No *nut* is intended, when *chatur* loses its independent character; 6. p. प्रियचतुर्याम्, प्राधान्ये तु स्यादेव; but let the augment be *nut*, when *chatur* stands as a principal word, as परमचतुर्याम् of the last four or best four).

Ex. कमलं, कमलां वा आचत्वाणः कमलः (he says 'a rose' or look at a rose). 1. d. कमलौ । 1. p. कमलः । 7. p. कमल्यु । Ex. प्रशाम् (प्रशाम्यतीति, who overcomes his passion).

No. 312.—**मोनो धातेः** (8-2-64). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. s. प्रशान् । 1. d. प्रशामि । 1. p. प्रशामः । 3. d. प्रशान्याम् (*Prasám* being called a *pada* before *bhyám*). किम् (who).

No 313.—**किमः कः** (7-2-103). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, क + सु = कः । 1. d. क + श्रौ = को । 1. p. के । 2. c. कम्, को, कान् । 3. s. केन । 4. s. कस्मै । 4. d. कस्मात् । 7. s. कस्मिन् । The rest like *sarva*, इदम् = this.

No. 314.—**इदमेऽमः** (7-2-108). *M* is the substitute of *idam* before the 1st affix *su*. त्यदात्कापयातः a contradiction of Rule 263. Hence, *m* remains as *m* in the word.

No. 315.—इदोय पुंचि (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masculine. Hence, इद म् becomes आय म्, i. e. आयम् in 1. s. on the elision of *su* by No. 258. 1. d. इदम् + ओ = इदओ + ओ (263), *a* being used for *m*. Now the two short *a*'s of *idaa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—आतोगुणे (6-1-97). When *guṇa* comes after the short *a*, the following *guṇa* is the single substitute for both. Hence, इद ओ, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—टव्व (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence इमी (vṛiddhi). 1. p. इमे (198 and *guṇa*), त्यादेः सम्बोधनं नास्ति। The vocative of *tyadādi* is wanting. 2. s. इमम्। 2. d. इमी। 2. p. इमान् (238). 3. s. इदम् + टा, to which the next refers.

318.—अनाप्यकः (7-2-112). For the *id* of *idam* without *k*, *an* (अन्) is the substitute, when case-affixes included in *āp* (a *pratyāhāra* formulating the suffixes beginning with *ān* आह् and ending with *sup*) follow. Thus इद + टा = अन + टा = अनइन = अनेन, 3. s.

No. 319.—हलिलोपः (7-2-113). The *id* of *idam* without *k* is elided before *āp* beginning with a consonant नानर्यक्लोऽन्य विधिरनभ्यासविकारे। *Paribhāshā* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 185 which gives 3. d. आभ्याम्, co-operating with No. 240. 3. p. अ + भिस्.

No. 320.—नेत्रमस्तसोरक्तोः (7-1-11). For the *bhis* coming after *idam* and *adas* without *k*, let not there be *ais*. Hence, एभिः (230) नित्यत्वात् हे स्मै, पञ्चाद्विंशति लोपः: the rule 192 being invariable in effect, 1st *smaī* is used for *ñe*, then *id* is cut out. Hence, 4. s. आस्मै, 4. d. आभ्याम्, 4. p. एभ्यः, 5. s. आस्मात्, 5. d. आभ्याम्, 5. p. एभ्यः, 6. s. आस्य, 6. d. आनयोः (318, 231) एवाम् (219), 7. s. आस्मन् (193), 7. d. आनयोः, 7. p. एषु (243).

अव्ययसंबन्धनाभ्यामक्त्वं प्राक्षटेः। The *taddhit* suffix *akach* comes before the *ti* of adverbs and pronouns. It is, then, declined thus. 1st case अप्यकम्, इमकी, इमके। 2nd इमकम्, इमकी, इमकान्। 3rd इमकेन, इमकाभ्याम्, इमकीः, &c.

No. 321.—इदमेऽन्वादेशः शनुदात्तस्यौथादेशा (2-4-32). किञ्चित् कायं विधातुमुपात्तत्वं कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । *Anvádeśa* is the reemployment of what has been employed to perform some operation, to perform some subsequent operation. In *anvádeśa*, i. e. reemployment of the same word in a subsequent part of a sentence, as with the grave accent is the substitute of *idam* before the 3rd and the subsequent case-affixes. The *anvádeśa* forms of *idam* are virtually the same as the simple forms, but they are differently accented as आभ्याम्, अस्मि । In *anvádeśa*, आभ्याम्, अस्मि ॥

No. 322.—द्वितीयांटास्वेनः (2-4-34). In *anvádáśa*, *ena* is the substitute of *idam* and *etad* before the 2nd case-affixes, *tā* and *os*. अनेनव्याकरणमधीतमेन क्लेशापयेति । He has studied grammar, now teach him the vedas. अनयोः पदित्रं कुलमेनयोः प्रभृतं स्वम् । The family of these two is illustrious and their wealth is great. 2nd एनम्, एनै, एनान् । 3rd एनेन । 6 and 7. d. एनयोः ॥ गणयतेर्विच—सुगण् (a good accountant); 1. d. सुगणो । 1. p. सुगणः । 7. p. सुगणदसु सुगणदसु (101), सुगणसु । When the verbal affix *krip* is added after the root *gaṇ* to count, the penultimate vowel of the root is lengthened by अनुवारासिकस्य क्लिवक्लोः, thus सुगाणा, सुगाणो, सुगाणः and so on.

Ex. राजन् (राजते, दीप्त्यस्ति, राजा, कनिन् who shines, a king the moon). 1. s. राजन+सु = राजान+स् (257) = राजान् (258) = राजा (249). 1. d. राजनो । 1. p. राजानः ॥

No. 323.—नहिसंबृच्योः (8-2-8). *N* is not elided, when *ni* or *sambuddhi* follows. Hence, we have हे राजन् । Instances of the non-elision of *n* before *ni* are found in the vedas. By सुपां सुनुगिति (7-1-39) *ni* is elided; thus परमे व्योमन् for व्योमनि ॥ डावुत्तरपटे प्रतिषेधो यत्कथ्यः । If in the analysis of a compound consisting of two terms, the 1st member ends in *ni*, the prohibition contained in No. 323, does not hold good. Hence, चर्मणितिला अस्य चर्मतिलः (who has a mole on the skin). ब्रह्मणि निष्ठा अस्य ब्रह्मनिष्ठः 'strong in the faith of Brahma.' 2. s. राजानम् । 2. d. राजानो । 2. p. राजः (247, 85). 2. p. राजः । Here the elision of *a* in accordance with 247 is not *sthāni*, for the Paribháshá पूर्वत्रासिद्धे enjoins that an elision caused by a rule of the first 7 Lectures and the 1st Chapter of the 8th does not debar any operation in the last three chapters. 3. s. राजा ॥

No. 324.—न लोपः सुष्टवरसंचा सुग्रिवधिषु ऋति (8-2-2). The elision of *n* (by No. 249) shall be regarded as unaccomplished so far as

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krit* affixes are concerned, but not anywhere else (as in the example राजाच्च, 'the king's horse' where the elision is actual). Hence, from the falsity of the elision of *n* in राजम्याम्, there is not the prolongation of the vowel *a* after *j* (No. 240), nor the substitution of *ekār* for *a* (No. 230), nor that of *ais* for *this* (190). Thus 3. d. राजम्याम् : 3. p. राजमिः : 4. s. राज्ञे : 4. p. राजम्यः : 6. s. राज्ञः : 6. d. राज्ञाः : 6. p. राज्ञाम् : 7. s. राज्ञि or राज्ञन् ॥

Ex. प्रतिदिवन् (प्रतिदीव्यतीति, प्रतिदिवा), day; this word also ends with the *uyadi* suffix *ku*_{min} (कनिन) makes 1. s. प्रतिदिवा : 1. d. प्रतिदिवना : 1. p. प्रतिदिवानः : Having elided the final *a* of this in the capacity of *bhu* we should proceed in the following way.

No. 325.—हृलि च (7-2-113). The penultimate *i*_k of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. p. प्रतिदीक्षः : 3. s. प्रतिदीक्षा, &c., (the elision of *a* is not *sthāni* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of यज्वन् which ends with the *krit* suffix *uvanip* (ङुनिप) and means a sacrificer 1. s. यज्वा : 1. d. यज्वनो : 1. p. यज्वानः ॥

No. 326.—न संयोगादवमन्तात् (6-4-137). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. p. यज्वनः : 3. s. यज्वना : 3. d. यज्वम्याम्, &c.

Ex. ब्रह्मन् (Brahma) makes 2. p. ब्रह्मणः : 3. s. ब्रह्मणा ॥

Ex. वृचहन् (Indra, the killer of Vritra).

327.—इन हन् पूर्वार्यमांशो (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; 'han' to strike; Pūshan, the sun; and Aryaman the sun, is lengthened only when *śi* (शि) follows. प्रतिनियेधे प्राप्ते, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *mitrahan*.

No. 328—सोत्र (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *sp*, not being the vocative suffix, follows. Hence, we have वृचहा in 1. s. and हे वृचहन् in the voc. sing. M. I. S. वृचहणा । 1. p. वृचहणः : 2. s. वृचहणम् : 2. d. वृचहणा । (In these cases, the cerebral *n* is used by No. 287 a.

No. 329.—हो हनेज्ञाचेतु (7-3-54). *Ku* (*i. e.* a letter of the *ku* group) is substituted for the *h* of *han*, when an affix with an indicatory न or न follows, or when the letter *n* of the dental class follows. Thus we have 2. *p.* यत्रम् : This rule takes effect on the elision of *a* by No. 247. Again it is worth noting that the *n* in the 2nd plural of this example liable to be reduced to the cerebral remains as it is in accordance with the mandate of the next rule (*हन्तरत्वूर्वसा*) which is split up into two to bring out the permissive and restrictive sense implied by it.

No. 330 *a.*—हन्तः (8-4-22). The cerebral *n* is the substitute of the *n* of *han* coming after a cause dwelling in the *upsarga* prefixed to it, as प्रहण्यात्.

No. 330 *b.*—अत् पूर्वत्व (8-4-22). But only when the *n* follows short *a*, as प्रग्निः । 3. *s.* दत्रपा । 3. *d.* यत्रहभ्याम्, &c. In the same way are declined शार्ङ्ग्न (Indra), Yaśavin (famous), Aryaman (the sun) and Púshan (the sun).

Ex. मग्नन् (India).

No. 331.—मघवा वहुनम् (6-4-128). *Tri* is optionally the substitute of the word, Maghavan, here the final ि of *tri* is indicatory. Hence, we have मघवत् which affords occasion for the operation of the next rule.

No. 332 —उगिदचांसर्वनामस्थानेऽधातोः (7-1-70). *Num* shall be the augment of what not being a verbal root is distinguished by an indicatory *uk*, and of the verbal root, *anhu* (अंतु) to go, with the *n* in the elided state, when a *survanámaasthána* follows. Hence, we have in 1. *s.* मघवन्त् + स + मघवन् (258) = मघवन् (64) = मघवान् (257). The elision of *t* by No. 64 is valid as regards the lengthening of the penult by No. 257 because the word *bahulam* used in 331, offers great latitude of action. 1. *d.* मघवन्तोः । 1. *p.* मघवन्तः । *voc. sing.* हे मघवन् । 2. *s.* मघवन्तम् । 2. *p.* मघवतः । 3. *s.* मघवता । 3. *d.* मघवदभ्याम्, &c. In the absence of *tri* substitute, we have, 1. *s.* मघवा । 1. *d.* मघवानोः । 1. *p.* मघवानः । 2. *s.* मघवानं । 2. *d.* मघवानोः ॥

No. 333.—श्वयुवमचोनाम तद्भिते (6-4-133). A *samprasáraṇa*, *i. e.* a corresponding vowel is used for the semivowel of *śvan* (a dog) *yuvan* (a youth) and Maghavan (Indra), when these are named *bha* and are not followed by a *taddhit* suffix: Hence, 3. *p.* मघउबन् + आस् = मघउन् + आस् (301) = मघोनः (*guna*, *rutva*, *visarga*). 3. *s.* मघोना । 3. *d.* मघवभ्याम्

(249). 4. &. मध्याने, &c. &c. यूवन् and युवन् are declined like मध्यवन् before *sut* suffixes. In case of *yuvan*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasāraṇa*, as the next rule says.

No. 334.—न सम्प्रसारणे सम्प्रसारणम् (6-1-37). When a *samprasāraṇa* follows, let there be no *samprasāraṇi* instead of the preceding *yug*. Hence, we have दूनः in 2. p. दूना in 3. s. युवन्याम् in 3. d. &c. अर्वन् (a horse), makes 1. s. अर्वा, voc. s. हे अर्वन्.

No. 335—अर्वणास्त्रसावनजः (6-4-127). *Tri* is the substitute of the final of the base, *arvṇ*, destitute of the privative prefix *nañ* (not), but not when *su* follows. Hence, 1. d. अर्वन्ता ; 1. p. अर्वन्तः ; 2. s. अर्वन्तम्, अर्वन्ता ; 2. p. अर्वतः ; 3. s. अर्वता ; 3. d. अर्वद्याम् ; 6. d. अर्वतोः and so on.

Why ‘without the privative’? Witness 1. s. अनर्वा ; 1. d. अनर्वेण्टा like *yuvan*. This Sutra is wrongly explained in the Siddhānta, and Laghu Kaumudi. See Kāsikā.

Ex. पथिन् (a path).

No. 336.—पथिन्यूभुक्षिनामात् (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *ribhukshin* (Indra), let long *a* be the substitute before *su* suffix. Hence we have पथिन्यास् in 1. s. again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratipādikā* form].

No. 337.—इत्तेऽत् सर्वनामस्थाने (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanāmaasthāna* follows. Hence, पथ आस्, again,

No. 338.—योन्यः (7-1-87). Of the *tha* of *pathin* and *mathin* *utha* is the substitute before a *sarvanāmaasthāna*. Hence, it makes पन्याः in 1. s., पन्यानी in 1. d., पन्यानः in 1. p., पन्यानम् in 2. s., पन्यानी in 2. d.

No. 339.—भस्टेलोपः (7-1-88). The *t̄* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, पथ + अस् = पथः ; 2. p. पथा ; 3. s. पथिन्याम् ; 3. d. and so on. In the same way are declined *mathin* and *ribhukshin*. Now the declension of numerals ending in *n* begins.

Ex. पञ्चन् (five) is always plural. Hence 1. and 2. p. पञ्च (184, 203). 3. p. पञ्चमिः ; 4 and 5. p. पञ्चयः ! (The *n* is elided by No. 249). Having used the augment *nuñ* by No. 308, we have to lengthen the penult of the base *panchan* by the next.

No. 340.—नोपधाया: (6-4-72). The penult of what ends in *n* is lengthened before *nám* (नाम्). The elision of the final *n* of the base *panchan* takes place in accordance with No. 249, when *nám* follows ; thus we get पञ्चानाम् in 6. p. and पञ्चसु in 7. p.

Ex. परमपञ्चन् (the excellent five) makes परमपञ्चन् in 1. p. परम पञ्चानाम् in 6. p. In this example, *panchan* is the principal word, being qualified by the adjective *parama*; but in a relative compound when it becomes a subordinate word (गैषत्वे तुनुगुण्टा) it becomes free from these operations—elision and the insertion of the augment *nut*. Hence 1. s. प्रिय पञ्चा (who has five dear friends) ; 1. d. प्रिय पञ्चनी । 1. p. प्रिय पञ्चानः । 2. s. प्रियपञ्चनम् like *rājan*. In the same way, decline, सप्तन् (seven), नवन् (nine), दशन् (ten). The numeral अष्टन् (eight) requires to be noticed, on account of some peculiar features in its declension.

No. 341.—अष्टन आविभक्तौ (7-2-84). Of *ashṭan*, long *a* is optionally the substitute, when a case-affix follows. Hence the form अष्टा enters into the declension of it.

No. 342.—अष्टाभ्यं श्रीशः (7-1-21). *Aus* is the substitute of *jas* and *sas* coming after the lengthened form of *ashṭan*. Hence, 1. and 2. p. अष्टो (अष्टा+शी), परमाष्टो । 3. p. अष्टाभिः । 4 and 5 p. अष्टाभ्यः । 6. p. अष्टानाम् । 7. p. अष्टासु ॥

N. B.—अष्टभ्य इति दक्षये, कतात्कनिर्देशो जस् शसोर्विषये आत्मं जापयति । The sūtra can also read as अष्टभ्य श्रीशः ; hence the enunciation of the base *ashṭan* with the long *a* in the sūtra clearly demonstrates that long *a* can be substituted for the final even when *jas* and *sas* (which do not begin with a consonant) follow. विकल्पिकं चेऽप्यमष्टन आत्मः । The substitution of long *a* in *ashṭan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. p. अष्ट । 3. p. अष्टभिः । 4, 5. p. अष्टभ्यः । 6. p. अष्टानाम् । 7. p. अष्टासु ॥

प्रियाष्टो राजवत्सुकं हाहावच्चापरं हत्ति । The *bahuvrihi* compound प्रियाष्टन् (who has eight dear friends) is declined like *rājan* before a case-affix beginning with a vowel and like *hādā* before one beginning with a consonant. Thus—1. s. प्रियाष्टा । 1. d. प्रियाष्टानेः । 1. p. प्रियाष्टानः । 2. p. प्रियाष्टः (बहिरङ्गस्याल्लोपस्याविद्धत्वावद्युत्यं = Rule No. 86 cannot take effect on account of the elision of *a* (see No. 247) being invalid by reason of being *bahiruṅga*, 3. s. प्रियाष्टा । 3. d. प्रियाष्टभ्याम्, &c.

Ex. बुधः (wise) makes 1. s. भुत्, भुद् । 1. d. भुधौ । 1. p. भुधः ।
3. s. भुधा । 3. d. भुध्याम् । 7. p. भुत्सु ॥

No. 343.—ऋत्विद्वक्त्वाद्विग्रहिणगञ्जवुजिकृच्चां च (3-2-59). एवमः
क्रित्वन् स्यात् ॥ These words—ऋत्विज्, दर्थय, सज्, दिश्, उप्पित्, अञ्जु,
युजि, कृच्च are duly formed by subjoining *kriñ*. ऋत्वो or ऋतुं यजति, ऋत्विक्
(who sacrifices at the proper season or to a season); उप्पोतीति, दर्थक्
(impudent); सर्वतेयासासक् (a garland = here *am* augment and *kvin*
both are used); दिश्यत्वकाश्मिति दिक् (a cardinal point); ऊर्ध्वे द्वित्तिर्वति,
उप्पिक् (a vedio metre of 3 pádas ; a quatrain). अञ्जेः सुयुप्पदे । The
verbal root *anchu* to go takes *kvin*, when it is preceded by a word
ending in *sup*. Thus प्रकर्येणा अञ्जत्वतेति, पाह् (eastern); युजिकृच्चेः केव-
लयेः । After *yujir* and *krunch* in their simple state ; as युनत्तोति, युद्
(who joins); कृच्चतेति कृह् । (It goes in a curve, a snipe. Note the
irregular retention of *n* in *kruñ*) कनाविते । The letters *k* and *n* of
kvin are indicatory. Hence, (vi) *vi* remains of *kvin*.

No. 344.—कृटतिङ् (3-1-93). A verbal affix else than *tīñ*, the
conjugational ones is called *krit*. Hence, *kvin* is *krit*.

No. 345.—वेरएकत्व (6-1-67). The uniliteral *v* suffix is elided.
Note that *k* is elided by No. 151, *n* by No. 2., *i* by No. 4, and *v* by
No. 345. Hence the whole of *kvin* disappears. What is its use then ?

No. 346.—क्षियन्त्यत्यय्य कुः (8-2-62). A letter of the guttural
class is substituted at the end of a *pada* for the final of what takes
the *kvin* affix (i. e. when such a word becomes a *pada*). This is the
use of *kvin*.

No. 347.—युजेत्तमासे (7-1-71). *Num* is the augment of *yuj* not
entering into composition ; when a *sarvanámaasthána* follows. Thus
1. s. युनज् + स = युक् (1st the elision of *s* by No. 258, then the elision of
j by No. 64 ; and then the guttural *h* comes in place of the dental)
1. d. युक्त्वा । 1. p. युक्त्वा । 2. s. युक्त्यम् । 2. d. युक्त्वा । 2. p. युक्त्वा । 3. s.
युजा । 3. d. युज्याम् । Why ‘not entering into composition’ ?

No. 348.—चोकुः (8-2-30). When *jhal* follows or at the end of
a *pada*, a guttural is used in place of a palatal. Hence, 1. s. सुयुक्
(who joins well). In this instance No. 346 is not applicable, being
non-existent in the sight of 348. In 343 *yujir* with the indicatory
i is meant ; hence the root *yuj* of *divádi* class signifying to meditate

does not come within the scope of 343; hence it is declined thus
 1. s. युक् । 1. d. युजौ । 1. p. युजः like सुयुज् ॥

Ex. खज्जः (limping) makes खन् (elision of *j* by 64) खज्जो, 1. p. खज्जः । Ex. राज् (who shines) makes 1. s. राद्, राइ (258, 280, 87, 241), 1. d. राजौ । 1. p. राजः । 7. p. रादसु or रादसु । विभाज् (who shines much). 1. s. विभाद् । देवेज् (who worships gods) makes 1. s. देवेद् । 1. d. देवेजौ । 1. p. देवेजः । विश्वसुज् (Creator of the Universe)—विश्वसुद् or सह । 1. d. विश्वसजौ । 1. p. विश्वसजः । परिमज् (who rubs about) makes परि झट् in 1. s. In No. 280, the root *bhrājī* is of the *fanādi* set; hence that which is read with रज्, रेज् in the sense of shining is subject to the substitution of *ku* (कु). Hence 1. s. विभाक् or विभाग् । *Vártka* परी ब्रजे: वः पटान्ते । When *pari* (around) is prefixed to *vraj* 'to go,' the affix *kvip* (क्षिप्) is used, the vowel is lengthened and *sh* is substituted at the end of a *páda*. Thus 1. s. परिवाद् (who wanders about, a mendicant). Ex. विश्वराज् (who rules all).

No. 349.—विश्वस्वसुराटेः (6.3.128). The final vowel of *víśva* (विश्व) is lengthened, when *vasu* (wealth) or *rāt* (a ruler) follows. Hence, 1. s. विश्वराट् or राइ । 1. d. विश्व राजौ । 1. p. विश्व राजः । The vowel is not lengthened, when the form राज् is unaltered. 3. d. विश्वराड्याम्. भस्त् to fry is 1st changed to भस्त् by यहन्ता (6.1.6); then to भज् by the next.

No. 350.—स्लोः संयोगाद्यारन्ते च (8.2.29). At the beginning of a conjunct consonant, that comes at the end of a *páda* or before *jhāl*, *s* or *k* is elided. Again, the word becomes भष् by 280; then भइ or भट् (87, 241) भज्जो, भज्जः । 1. s. ऋत्विक् or ऋत्विग् (*kvin*, hence *ku* by 346) । 1. d. ऋत्विजौ । 1. p. ऋत्विजः ॥

Ex. कर्ज् (बल धारणयोः; strengthening, nourishing) makes 1. s. कर्क् or कर्ग् (348, 87, 241). 1. d. कर्जौ । 1. p. कर्जः । In 1. s. of this example, elision by 64 cannot take place on account of the prohibition put forward by No. 274 in regard to all letters but *s* coming after *r* in a compound consonant. Note that all pronominals in the *tyudádi* set adopt *a* (अ) for their final, which thereafter by अतो गुणे is the single substitute for itself and the preceding short *a*.

Ex. त्वद्, तद्, यद्, एतद् (all these become त्व, त, य, एत in declension).

No. 351.—तदेः सः साववन्तयोः (7.2.106). Let there be *s* in the room of the *t* or *d*, not being final, of *tyad* &c., when *su* follows. Hence, त्यद् becomes स्यः in 1. *s.* त्यो in 1. *d.* त्ये in 1. *p.* Likewise, 1. *s.* सः । 1. *d.* तैः । 1. *p.* ते । 1. *s.* यः । 1. *d.* यो । 1. *p.* ये । 2. *s.* त्यम्, तम्, यम् । 2. *d.* त्या, तै, यो । 2. *p.* त्यान्, तान्, यान् । The *tyádadi* set ends with *doi* (two). उंजायां गोणास्त्रे चात्यसत्यन—When these become names or secondary words in a compound, the substitution of *a* and of *s* cannot take place. Thus त्यद् (a name). 1. *d.* त्यदेः । 1. *p.* त्यदः अति त्यद् (surpassing that) । 1. *d.* अतित्यदोः । 1. *p.* अतित्यदः । 1. *s.* एषः (243), 1. *d.* एतीः । 1. *p.* एते । In *anvadesa* or re-employment 2. *s.* एनम् । 2. *d.* एतौ । 2. *p.* एनान् । 3. *s.* एनन् । 6 and 7. *d.* एनयोः । 3. *s.* त्येन, तेन, येन । 3. *d.* त्यायाम्, तायाम्, यायाम्, त्यैः, तैः, यैः । 4th case 1. *s.* त्यस्मै, तस्मै, यस्मै । 4. *p.* त्येष्यः, तेष्यः, येष्यः । 5. *s.* त्यसात्, तस्मात्, यस्मात् । 6. *s.* त्यस्य, तस्य, यस्य । 6 and 7. *d.* त्ययोः, तेयोः, येयोः । 6. *p.* त्येषाम् तेषाम्, येषाम् । 7. *s.* त्यस्मिन्, तस्मिन्, यस्मिन् । 7. *p.* त्येतु तेतु, येतु ॥

Now we come to the declension of *yushmad* (thou) and *asmad* (I) after which all the suffixes of the 1st and 2nd case become *am* by No. 209.

No. 352.—(मध्यन्तस्य = 7.2.91) त्वाहौ सौ (7.2.94). *Tva* and *aha* (त्व, अह) are the substitutes of the syllable ending with the *m* of these two (*yushmad* and *asmad*) when *su* follows. Hence, ए being used for युम् and अह for the syllable अम्, the respective forms are त्व + अद + अम्, अह + अद + अम् in 1. *s.* Now, elision being most powerful of all operations, the next rule applies.

No. 353.—श्वे लोपः (7.2.90). The final letter of *yushmad* and *asmad* (according to some grammarians, the remaining portion of these two *i. e.* अद) is elided, when a case-affix not being the cause of the substitution of long *a* and *y*, follows. Hence, after the elision of *d*, we have त्व + अ + अम्, and अह + अ + अम्। Now by अतो गुणे, conjoining the 1st two syllables, we have त्व + अम्, and अह + अम्, and then by अभि पूर्वः । त्वम् and अहम्। The other mode is (शेष इति सप्तमी स्थानिनो शिक्षकरणात्प्रिवक्षया सेनमपर्यन्ताच्छेष्य अद् इत्यच्छेषः । सचपो अन्यन्तरात् असेऽगुणे क्षतेष्यत्त्वे). Considering the vocative force of *seshe*, the portion remaining after the substitution of the forms, त्वाहौ *i. e.* अद is elided. In spite of its being subsequent in the *ashädhyáyi* order, it takes effect after the operation of अतो गुणे on the ground of the latter being of *antaraṅga* character. अलिहे युम्बदस्मदोः *Yushmad* and *asmad* are not marked by gender, hence they are used as common gender.

No. 354.—युवावी द्विवचने (7-2-92). When a dual case-affix follows, *yava* and *āva* (युव, आव) are the substitutes of what ends with *m* in these two.

No. 355.—पथमावावच द्विवचने भाषायाम् (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. श्री हृष्णेत्र सुवचम् । It is better to say that “when *au* and *at* follow;” but *Pāṇini* employs Rule 358 to form the 2nd dual. Thus 1. d. युवाम्, आवाम्, but युवम्, आवम्, in the Vedas. Why ‘of what ends with *m*?’ to avoid the anomalous forms. त्वा, मा, in 3. s.

No. 356.—यूयववी जसि (7-3-93). *Yāya* and *vaya* are the substitutes of these, when *jus* follows. Hence यूयम्, वयम्, 1. p.

No. 357.—त्वमावेकवचने (7-2-97). When a singular case-affix follows, *tva*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—द्वितीयायां च (7-2-87). And also in the 2nd case long *a* is the substitute of these. Thus 2. s. त्वाम्, माम्, (त्व + अद + अम्, म + अद + अम् = त्वद् + अम् = मद् + अम्) No. 316. = त्वआअम्, मआअम् = त्वा + अम्, माअम् । No. 73 = त्वाम्, माम्, 237).

No. 359.—ग्रसोन् (7-1-29). The letter *n* is the substitute of *sas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *sas* is affected by the change (see No. 47). Hence the inflected word ends in a compound consonant, as युव्वानस् । But the final consonant is elided by 64. Thus we have 2. p. युव्वान् अस्मान् ॥

No. 360.—यो चि (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3. s. त्वया, मया (from त्वअद् + आ, मअद्+आ = त्व-द + आ, मद् + आ, त्वय् + आ, मय् + आ).

No. 361.—युम्बदसवैरनादेशः (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. d. युवायाम् आवायाम् (Nos. 354 316, 361, 73). 3. p. युम्बामि, आस्मामि ॥

No. 362.—तुभ्यमस्माक्षण्यि (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *he* follows. अस्मादेशः शेषे लोपः । 1st *am* instead of *ne*, then the elision of *d* (or *ad*). Thus 4. s. तुभ्यम्, मह्यम्, 4. d. युवायाम्, आवायाम्, 4. p. युम्बायम्, आस्मायम् (210) 5. s. त्वत् मत् (212).

No. 363.—तवमैषसि (7-2-96). *Tava* and *mama* are the substitutes of these (as far as the *m*), when *nas* follows. Hence, तव + आद + अस् = तव + आ + अस् (353)—तव + अस् (316). Now if *as* remains as *as*, the form would be तवः। Hence, *as* (अश्च) is substituted for *nas* by No. 208. Thus 6. s. तव, मम (316) *S* in *as* being simply indicatory. 6. d. युवयोः, आवयोः (354, 360). In 6. p. आकम् is used for एम् by No. 213. Thus 6. p. युवाकम्, आस्माकम्। 7. s. स्वपि, मपि (357, 360), 7. d. युवयोः, आवयोः। 7. p. युवासु, आस्मासु (361). The compound परम्पुण्ड (thou, the last) is declined as युप्मद्॥

NOTE—समस्य माने द्वेषकत्वाचिती युप्मदस्मदी। समासार्था इयर्वद्युप्मदस्तो युवावीत्वमात्रपि ॥ १ ॥ सुजसडेष्टस्तु परत आदेशः स्युः सदैव ते। स्वाहा युवयो तुभ्यमस्तो तव ममात्रपि ॥ २ ॥ यते परत्वाद्वाप्तन्ते युवावी विषये स्वते। त्वमात्रपि-प्रवाधन्ते पूर्वविप्रतिषेधतः ॥ ३ ॥ द्वेषकसंख्या समासार्था बहुयं युप्मदस्मदी। सवोरद्वेषकतार्थत्वाच युवावी त्वमो च न ॥ ४ ॥

If *yushmad* and *asmad* denoting unity or duality enter into composition; and if the compound differs in number from them, the substitutes *yuva* and *ava*, as well as *tva* and *ma* are used. (1).

When *su*, *jas*, *ne*, *nas* follow, those substitutes (*i.e.* *tva*, and *aha*, *yuya* and *vaya*; *tubhya* and *mahya*; *tava* and *mama*) are invariably used—2.

These, *i.e.* *tva*, &c. in their proper spheres debar *yuva* and *ava* by the Law of Posteriority; and also *tva* and *ma* by the Law of Priority (*i.e.* Rules 93, 94, 95 of the 2nd Chapter of Lecture 7, debar Rule 92 by the Law of Posteriority and Rule 97 by the Law of Priority)—3.

If the compound denotes duality or unity, and *yushmad* and *asmad* denote plurality, *yura* and *ava*, *tva* and *ma* are not substituted, because they (*yushmad* and *asmad*) have not the sense of duality and unity—4.

स्वां मां वा अतिक्रान्तः (surpassing thee or me) makes 1. s. अतिस्वप्म, अतिवृष्टम्। 1. d. अतिस्वाम, अतिमाम्। 1. p. अतियूयम्, अतिवयम्। 2. s. अतिस्वाम, अतिमाम्। 2. d. अतित्वाम्, अतिमाम्। 2. p. अतित्वान्, अतिमान्। (*Tva* and *ma* are used in 1. d., 2. d., 2. p. by Sloka I.; and *yuya* and *vaya* are used in 1. p. by Sloka II.).

3. s. अतित्वया, अतिमया। 3. d. अतित्वाभ्याम्, अतिमाभ्याम्। 3. p. अतित्वाभिः, अतिमाभिः। 4. s. अतित्वृष्टम्, अतिमाम्। 4. d. अतित्वाभ्याम्, अतिमाभ्याम्। 4. p. अतित्वभ्यम्, अतिमभ्यम्। 5. s. अतित्वत्, अतिमत्।

5. d. अतित्वाभ्याम्, अतिमाभ्याम् । 5. p. अतित्वस्, अतिमस् । 6. s. अतित्व, अतिमम् । 6. d. अतित्वयोः, अतिमयोः । 6. p. अतित्वाकम्, अतिमाकम् । 7. s. अतित्वयि, अतिमयि । 7. d. अतित्वयोः, अतिमयोः । 7. p. अतित्वासु, अतिमासु । Voc. s. हे अतित्वम्, हे अत्यवहम्, &c.

Ex. 2. युवां आरां वा अतिकान्तश्चित् विषये सुजस् हे रस्सु प्राणवत् । With this analysis like the foregoing before *su*, *jas* and *ne*; and before *au*, *am*, *au!*. अति युवाम्, अत्यावाम् ॥ 2. p. अतियुवान्, अत्यावान् ॥ 3. s. अतियुवाया, अत्यावाया । 3. d., 4. d., & 5. d. अतियुवाभ्याम् अत्यावाभ्याम् । 3. p. अतियुवाभिः, अत्यावाभिः । 4. p. अतियुवभ्यम्, अत्यावभ्यम् । 5. s. and 5. p. अतियुवत् अत्यावत् । 6 and 7. d. अतियुवयोः, अत्यावयोः । 6. p. अतियुवाकम्, अत्यावाकम् । 7. s. अतियुवयि, अत्य वयि, अतियुवासु, अत्यावासु ॥

Ex. युष्मान् स्मार्चेति विषये, सुजस्फैहस्सप्रावत् । When *yushmad* and *asmad* are plural 'in' composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. d. 2. s., 2. d. अतियुष्माम्, अत्यस्माम् । 2. p. अतियुष्मान्, अत्यस्मान् । 3. s. अतियुष्माया, अत्यस्माया । 3. d., 4. d., 5. d., अतियुष्माम्, । अत्यस्माभ्याम् 5. s. and 5. p. अतियुष्मत्, अत्यस्मत् । 6. d. and 7. d. अतियुष्मयोः, अत्यस्मयोः । 6. p. अतियुष्माकम्, अत्यस्माकम् । 7. s. अतियुष्मयि, अत्यस्मयि । 7. p. अतियुष्मासु, अत्यस्मासु ॥

No. 364.—पदस्य (8-1-16) पदात् (8-1-17) अनुदार्तं सर्वमपादाती (8-1-18). Of a *pada*, i. e. a finished word and after a *pada*, let all the substitutes be *Anudatta* (gravely accented) when the finished word does not stand at the beginning of a *páda* (a quarter of a *Śloka*, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—युष्मटस्मटोः यष्टीचतुर्थं द्वितीयास्थयेणां नावौ (8-1-20). *Vám* and *nau* are the substitutes of these (*yushmad* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *páda* and not at the beginning of it). Supplied from the heading rule).

No. 366.—बहुवचनस्य वस्नस्ता (8-1-21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vám* and *nau*.

No. 367.—तेमयावेकवचनस्य (8-1-22). *Té* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—त्वा मे द्वितीयायाः (8-1-23). *Tvá* and *má* are used in place of them in the 2nd case singular.

Example:—श्रीशस्त्वाखतु मापीहत्तात् ते मे शिष्य शर्मसः । स्वासी ते मे शिष्य स हरिः पा तु वा मणि नो विभुः ॥ May the Lord of Śrī (fortune) protect thee (*tuá*) and me (*má*) here—may He give happiness to thee (*te*) and to me (*me*). That Hari is thy (*te*) Lord and mine (*me*) as well. May the Omnipresent protect you two (*vám*) and us two ! सुखं वा नैवदात्येषः परित्यापरि नो हरिः । सोऽप्याद्वौनः शिष्यं योनो दद्यात् संयोज्यवः सनः ॥ May Lord bestow bliss on you two (*vám*) and on us two (*nau*) May He protect you all (*vah*) and us all (*nah*) and give prosperity to you all and to us all (*vah* and *nah*). He is the adored of you all (*vah*) and of us all (*nah*) in this world. प्रात्पूर्वोऽप्येषः किम् ‘Why after a *pada*?’ वाक्यादैमाभूत् that it may not come at the beginning of a sentence; as त्वां पातु, मां पातु. May God protect thee, me! अपदादौ किम् । Why ‘not at the beginning of a *pada*?’ Attend—वेदैरग्रेषैः संवेदोऽस्मान्कृष्णः सर्वदावतु । May Krishna who is properly understood by the Vedas in their entirely always preserve us !

स्थाहणाच्छ्रूयमाण विभक्ति कपोरेष, नेह, इति युष्मत्युत्रोद्वीपति ॥ The word *sthā* ‘invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard; but not understood, hence not here ‘your son speaks’.

Vártika I. समानवाक्ये निधात् युष्मदस्मदादेशा वक्तव्याः ॥ एकतिष्ठाव्यम् । सेनेह न । योदनं पञ्च, तदभविष्यति । In a simple sentence, accent less substitutes are used for *yushman* and *asmad*. A simple sentence contains one single finite verb; hence not here “ook the meal, it will be thine” (पञ्च but not ते) वह तु स्यादेव, यानीनां से योदनं दात्यामि, but here it can be used ‘I will give thee (ते) rice food.’

Vártika II. एते वा नानादय आदेशा अनन्वादेशे वा वक्तव्याः । These substitutes *vám* and *nau* are optionally used in *anavadeśa* i. e. 1st reference, आन्वादेशे तु नित्यस्युः, but they are invariably used in a subsequent reference—as, वा ता ते भक्तोऽस्ति धातासवभक्तोऽस्ति वा, तस्मैतेनम् इत्येव । O Krishna, he is Thy votary, Salutation to him, to Thee.

No. 369.—न च वाहादैव युक्ते (8-1-24). In connection with *cha* ‘and,’ *va*, ‘or,’ *ha* ‘verily,’ ‘certainly,’ and *eva* ‘own’—these substitutes are never used, वहिस्वां मां च रक्षतु may Hari preserve thee and me ! कथं त्वां मां वा न रक्षतु, how can He not preserve thee or me ! यामस्तवैव वस्त्वम् the village is thy own property.

No. 370.—**यज्यार्थेष्वानालोक्ने**—(8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, चेतसा स्वां समीक्षते, 'he mentally sees you.' भक्तस्वरूपं ध्यायति A worshipper contemplates Thy form. But in seeing with the eye. भक्तस्वापद्यति चकुता । A worshipper sees Thee with the eye.

No. 371.—**सप्तर्थाः प्रथमायाविभायः** (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. भक्तस्वमप्यहं तेन हरिस्वां त्रायते स माम् । स्वामेति एत ॥ 'Thou and I are both worshippers, hence, Hari protects thee (*tvám* or *tva*) and me (*mám* or *ma*).'

No. 372.—**आमन्त्रं पूर्वमविभानवत्** (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 148b). आमेतय, 'O Fire thine.' देवास्मान्याहि "O God ! preserve us." But this rule is generally disregarded in the Vedas. For example उर्ध्वदारकदेवतः, "O God! always preserve us."

No. 372a.—**नामन्त्रेसमानाधिकरणे सामान्यवचनम्** (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, उर्ध्वदायत्तो नः पाति, 'O Merciful Hari, reserve us.' आमेतजस्मिन्, "O Splendid Fire!" तेजस्विन् is *anudatta* here.

No. 372b.—**विभाषितं विषयवचने** (8-1-74) अत्र भावम्, सहुवचनमिति वक्ष्यामीति । But when the objects described are many, the procedure is optional. देवाः प्रश्नयाः युष्मान् भजे, योभजे इति वा, 'O Gods, Protectors, may I serve you' (*yushmán* or *vah*). In this example, the noun 'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. s सुपात् or सुपाद् (having beautiful feet). 1. d. सुपादौ । 1. p. सुपादः । 2. s. सुपादम् । 2. d. सुपादौ ॥ The Accusative plural is formed by the next rule.

No. 373.—**पादः पत्** (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pád*, *pat* is the substitute of the portion, *pád*. Hence, *pád* being called *bha* before *sás*, &c. (by No. 173) makes 2. p. सुपादः । 3. s. सुपादा । 3. d. सुपादभास्, &c. 'No change of form takes place in 3. d. on account of the title of *pada* given to it by No. 172.'

Ex. अग्निं मन्त्रोत्पत्तिं पृष्ठ (who kindles fire) or अग्निमद् 1. s. अग्निमर्यादा । 1. d. अग्निमर्यादा । 1. p. अग्निमद्भ्याम् । 3. d., 4. d., and 5. d. अस्ति-गित्यादि सुचेणाहवे: सुप्युपदेक्षिण् ॥ By No. 343, *Kvin* is added to the root *anchu* 'to go' preceded by an Inflected base in grammatical construction with it in the compound.

No. 374.—अग्निदिवं हृतउपधायाः कृदिति (6-4-24). When an Inflective base ends in a consonant and is not marked by an indicatory short *i*, the penultimate *n* of such a base is elided in the simple way before suffixes with an Indicatory *k* or *ñ*. Hence, the penultimate *n* of *anchu* is dropped before *kvin*. Thus we have to decline प्राच् 'eastern' (प्र + अच्).

Again since the word प्राच् in the original form प्राञ्च ends in *u* of the *uk* group; hence by 332, the augment *num* is inserted after the final vowel of it before *sarva* suffixes. Thus in 1. s. we have the form प्रान् च्च = प्राञ्चस् (85) which by the elision of *s* by 258 and of *ch* by 64 changes its palatal *n* into the guttural in accordance with No. 346. Thus 1. s. प्राङ् । 1. d. प्राञ्ची । 1. p. प्राञ्चः । 2. s. प्राञ्चम् । 2. d. प्राञ्ची ।

No. 375.—अच्: (6-4-138). There is elision of the letter *a* of *anchu* entitled to the name of *bha*, after it has dropped its *n*. Hence प्राच् becomes प्रच् (here only *ch* of the root remains after the prefix प्र).

No. 375 a.—ची (6-3-138). When the *ch*, of *anchu* which has dropped both its *a* and *n* follows, the foregoing अच् is lengthened. Hence by lengthening the prefix *pra* we have प्राच् making प्राचः in 2. Hence by lengthening the prefix *prati* we have 1. s. प्रत्यह् (western) 1. d. प्रत्यञ्चीः । 1. p. प्रत्यञ्चः । 2. s. प्रत्यञ्चम् । 2. d. प्रत्यञ्ची । 2. p. प्रतीक्षः (*a* being elided and the final *i* of *prati* being lengthened). 2. s. प्रतीक्षा । 3. d. प्रत्य-ञ्चाम्, &c.

Example. अमुमञ्चतोति विष्णु (who goes to that). This being the popular solution, and अदस् अञ्च, इतिस्थिते, this, the technical, the following rules apply.

No. 376.—विष्णवन्देशयोऽच् टेरदाञ्चतोति प्रत्यये (6-3-92). *Adri* is the substitute of the *ti* (टि) of *vishvanch* (going every where), of Deva 'a god' and of Pronominals, when *anchu* ending with *va* suffix follows. In the form अदस् अञ्च, *kvin*, i. e. *va* suffix is understood after *anch*. Hence the form becomes अदट्रि अञ्च or अददाञ्च—again

No. 377.—**अटसोऽस्तेवादुवोमः** (8-2 80). Short *u* and long *u* are the substitutes of what follows *d* in *adas* without the termination ‘as’ and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have अमुमुद्यज्व + स = अमुमुयज्व् (elision of *s* and *ch* and *ku* by 346), in 1. *s.*

NOTE 3.—इति हृस्वदीर्घयोः समाहारदृन्तुः आनन्दस्याद्यस्य व्यञ्जनयोऽप्त्वा दीर्घस्य दीर्घः । The *u* of तु is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel. 1. *d.* अमुमुयज्वा । 1. *p.* अमुमुयज्वः । 2. *s.* अमुमुयज्वम् । 2. *d.* अमुमुयज्वा । 2. *p.* अमुमुयज्वः (375a). 3. *s.* अमुमुयैवा । 3. *d.* अमुमुयम्याम् (346, 87).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s.* अमुमुयः or अमद्रयः; 1. *d.* अमुमुयज्वा and so on.

Ex. उदञ्च (northern) makes 1. *s.* उदहः । 1. *d.* उदञ्चौ ॥

No 378.—**उदर्दृत्** (6-4-139). There is long *i* for the *a* of *anchu* coming after the prefix (उद) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p.* उदीचः । 3. *s.* उदीचा । 3. *d.* उदाध्याम्, &c.

No. 379.—**समः समि** (6-3-93). *Sam* is changed to *sami*, when *anchu* with the suffix *kvin* follows. Hence 1. *s.* सम्यह् (moving in a right line) 1. *d.* सम्यज्वा । 1. *p.* सम्यज्वः । 2. *p.* समीचः । 3. *s.* समीचा, &c.

Ex. सहग्रज्जतीति (he moves with).

No. 380.—**सहस्र सधिः** (6-3-95). *Saha* is changed to *sadhr* before *anchu* with the suffix *kvin*. Hence 1. *s.* सध्यह्, &c.

No. 381.—**तिरस्तिर्यं लोपे** (6-3-94). *Tiras* is changed to *tiri* (तिरि) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s.* तिर्यह् । 1. *d.* तिर्यज्वा । 1. *p.* तिर्यज्वः । 2. *s.* तिर्यज्वम् । 2. *d.* तिर्यज्वौ । 2. *p.* तिर्यज्वः । 3. *s.* तिर्यचा । 3. *d.* तिर्यभ्याम्, &c.

No. 382.—**नाभ्यः पूजायाम्** (6-4-30). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus पाह् (a worshipper), 1. *d.* पाज्वा । 1. *p.* पाज्वः । 2. *s.* पाज्वम् । 2. *p.* पाज्वः । 3. *s.* पाज्वा । 3. *d.* पाज्वभ्याम् (64, 346). 7. *p.* पाज्व (64, 346, 101, 213) or पाज्वत् (350).

यत्पूजायं प्रथमाद्यः । Likewise in the sense of worshipping are *pratyāñ*, &c. declined.

Ex. कृत्वं कौटिल्यात्पोभावयोः: (to become crooked or small, a curlew). 1. s. कृद् । 1. d. कृत्वा । 1. p. कृत्वः । 3. d. कृदभ्याम्, &c. Ex. पर्णेषुम् (a cloud) is declined as पर्णेषुम् (348, 241) or पर्णेषुम्भ्याम् (348). Ex. सुवृश्च (cutting well). The root *vraśch* to cut is changed to *vriśch* by प्रहित्या०, when the annex is *kvip*, and makes 1. s. सुवृद् or सुवृद् (280, 350, 87, 241), 1. d. सुवृश्चा० । 1. p. सुवृश्चः and 7. p. सुवृश्चु० or सुवृश्चस्तु० ॥

NOTE.—वर्तमाने पृष्ठमहत्वज्ञगच्छत्वत्त्वं । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrihat* (powerful) *jagat* (the world) are treated like what ends with the *satvi* suffix; hence the augment *num* is inserted by No 332 महाते, पूर्यते इति महान् (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. d. महान्ते० 1. p. महान्तः० Voc. sing. हे महन्० । 2. p. महतः० । 3. s. महता० । 3. d. महदभ्याम्, &c.

No. 383.—अत्यसन्तत्य चाधातेः (6-4-14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atū* and of a word other than a verbal root ending in *as*.

Ex. धीमत् (intelligent)—this word ends in, *matvप* or *atū*; hence, 1st the penult *a* of the form *dhimat* when stripped of its indicatory letters *u* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. s. धीमान् (258, 64), 1. d. धीमन्ते० । 1. p. धीमन्तः० । Voo. sing. हे धीमन्; शरादौ महद्वत्, like *mahat* before *śas*, &c.

उगिदध्यामिति सूक्ष्मेऽज्यपृष्ठयो नियमार्थम् । धातेऽश्वेदुगित कार्यम् तद्दर्शन्ते रेति, सेन सत्, अत् इत्यादीन । The use of the term *ach* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms अत् (falling) अत् (falling) are exempted from the influence of No. 332. (See No. 303). अधातेऽरिति तु अधातु भूत पूर्णस्यापि नुमयम् । The expression “of what not being a verbal root” offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, गोमन्तमिच्छतीति (he wishes for a man possessing a cow; *kvip* in the sense of agent, makes 1. s. गोमान् । 1. d. गोमन्ते० । 1. p. गोमन्तः (num by No. 332).

Ex. भासद्वत् । The pronominal भवतु ‘your honor’ is formed of “*bha*” to shine and the affix *davatu* and is declined thus—भवान्, 1. s. भवन्ते०, । 1. d., भवन्तः०, 1. p., (*Num* = 333), &c.

Ex. भवतीति, भवत् (being; *satri* affix) makes 1. s. भवत् । 1. d. भवन्तो । 1. p. भवन्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *atu*.

No. 384.—उभेष्यस्तम् (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—नाभ्यस्ताच्छतुः (7-1-78). There is not the augment *num* of *satri* after a reduplicated form. Hence ददत् a reduplicated form of the root *dā* ‘to give,’ ending with the *satri* affix, makes 1. s. ददत् । 1. d. ददत्तो । 1. p. ददतः, &c.

No. 386.—जक्षित्यादयः षट् (6-1-6). Let *jakshiti*, the 7th with the 6 verbs following it be named “Reduplicate.” Hence by No. 385 and 258, we have 1. s. जक्षत् (eating). 1. d. जक्षत्तो । 1. p. जक्षतः, &c. जायत् (waking), विद्वत् (being poor). शाश्वत् (ruling). चक्षासत् (shining),—all these are declined like *jakshat*.

The roots टीधीङ् and खेवीङ् though exhibited with the Indicatory न take *parasmaipad* suffixes in the Vedas. Thus 1. s. टीधत् (shining). खेवत् (going, pervading). The word *gup*, ‘concealing’ makes 1. s. गुप or गुब् (258, 87), 1. d. गुप्तो । 1. p. गुपाः । 3. d. गुब्ध्याम्, &c.

No. 387.—त्वदादिषु दृश्यानांसोऽनेकस्तत्र (3-2-60). When *tyad*, &c. precede *drīś* in composition, *kañ* as well as *kvin* is the affix added to *drīś* not signifying ‘ocular knowledge.’ *Tyad* &c. are named ‘*upapada*’ in this rule. An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *kri* ‘to make’ implied in the word *kára* ‘a maker.’

No 388.—आसर्वनामः (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *drīś* or the affix *vatu* follows. Hence, तद् + दृश् = तथा दृश् = तादृश् (73). Now तादृश् (such) makes 1. s. तादृक् (258, 280, 87, 346, 241 = elision of *s* by No. 258; *s* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or तादृग् । 1. d. तादृशो । 1. p. तादृशाः, &c.

Ex. विश् (who enters) makes 1. s. विद् or विश् (280, 87, 241) । 1. d. विशो । 1. p. विशाः &c.

No. 389.—**नशेदा** (8-2-63). *Ku*, i. e. a letter of the guttural class is optionally the substitute of *naś* (नश् = who destroys) at the end of a *pada*. Hence, 1. s. नक्, नग्, नर्, नड़ । 1. d. नश्या । 1. p. नशः । 2. d. नश्याम् or नश्याम्, &c.

No. 390.—**स्त्रियुदक्किवन्** (3-2-58). When the preceding word in composition with *spris* “to touch” is else than *udak*, water the affix *krin* is used. Thus एतस्त्रक् or स्त्र (who touches *ghee*, 1. s.) एत स्त्री, एत स्त्रः, &c.

धृष्णोऽसेति gives 1. s. दधक् or दधग् (arrogant, *kriy* = 343), 1. d. दधयो । 1. p. दधवः । 3. d. दधयाम्, &c.

रक्षानि सुप्याति (who steals gems) makes 1. s. रक्षमुद or सुइ । 1. d. रक्षमयो । 1. p. रक्षमयः ॥

Ex. षष् (six): 1. and 2. p. पट or षट् (184, 203, 87, 241). 3. p. पद्धमिः (87). 4. and 5. p. पद्धम्यः । 6. p. पद्धणाम् (308,—*nu* ; 87 ष to ष ; 86 b—cerebral *n* for the *n* of *nam*; 88 note). 7. p. पद्धतु । The word पिपटिष्ठ ends with the desiderative *san*, कृ॒ प्रतिष्ठत्वस्थासिद्धत्वात् सप्तं जु॒ङ्गोऽसेति रस्त्वम् । As the *shatva* change (8-3-59) succeeds *rutva* change (8-2-66), so by No. 68 *rutva* change prevails after the elision of *uu* by No. 258, though the word ends in *sh* in its crude state. Hence we get the form पिपटिष्ठ a form that falls within the influence of the next rule.

No. 391.—**कौरुपथायाटीर्चकः** (8-2-76). At the end of a *pada*, the penultimate *ik* of verbs ending in *r* or *v* is lengthened. Thus 1. s. पिपठोः (109), 1. d. पिपटिष्ठयोः । 1. p. पिपटिष्ठः । 3. d. पिपठीभ्याम्, &c.

No. 392.—**नुमिसर्जनीयश्वर्वत्यायेषि** (8-3-58). And also when *numisarga* and a sibilant severally intervene between *inku* and *s* dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipaṭish* is called a *pada* (by 172) before *su* of the 7th case; and the final *sh* is regarded dental because the rule जादेशप्रत्यययोः does not take effect, so far as सस्कुलोऽः is concerned; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *visarga* by No. 109, and at last this *visarga* is retained as *visarga* or changed to the dental *s* by No. 122. Thus we have पिपठै॒सु or पिपठोः सुः = पिपटी॒सु तु or पिपठोः तु (392) = पिपठी॒षु तु (86) or पिपठोः तुः । Note that the *rutva* change was followed by the lengthening of the preceding *ik* by No. 391.

Ex. चिकीर्ष (who wishes to do) makes 1. s. चिकीः (258; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109; 1. d. चिकीर्षा॑ । 1. p. चिकीर्षः॑ । 7. p. चिकीर्षे॑ (No *visarga* by रोः रुपि॑). Ex. दोष (arm) is formed of the root *dam* 'to subdue and the affix *doṣ* (डोस् ठमेडोस्) and the त्रि of *dam*, i. e. *am* disappears on account of the indicatory *d* of डोस् (see No. 246) वस्त्रासिद्धत्वादृत्यिसर्गो॑ । 1. s. दोषः॑ । 1. d. दोषो॑ । 1. p. दोषः॑ । 2. p. दोषः॑ or दोष्णः॑ (246, 247) 3. s. दोष्णा॑ or दोषा॑, &c. Ex. विविष्ट (who wishes to enter) is formed from the desiderative form of the root *vis* 'to enter' followed by *tda* evanescent suffix *krip*. वस्त्रासिद्धत्वासंयोगान्तलोकः॑ लक्षणिष्टः॑ लक्षणचतुर्थः॑ । The crude form विविष्ट, when analysed, becomes विविष्ट्. Hence placing *su* after it we have विविष्ट् + स्. At this stage, 1st the suffix *su* is elided; afterwards two different operations present themselves:—The one, the change of the palatal *s* to *sh* and the other, the elision of the final *s* of *san* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No. 68. Hence, after the elision of *s* dental, the palatal *s* is changed to the cerebral by No. 280; which alters to the cerebral *d* by No. 87 and finally to त्रि of the same kind by No. 241. Thus 1. s. विविष्ट् or विविष्ट् । 1. d. विविष्टो॑ । 1. p. विविष्टः॑ । 3. d. विविष्ट्यामः॑ । 7. p. विविष्टु॑ ॥ The *k* of the inflected form विविष्ट् is elided by No. 350, when the *su* of 7. p. follows, and then the next rule applies.

No. 393.—एङ्गोः कः सि (8-2-41). *K* is the substitute of *sh* or *dh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. p. विविष्ट् ।

Ex. तक्ष (Paring, cutting) becomes तद् or तह् in 1. s. (elision of *su*, of *k* and the change of *sh* to *d* or त्रि cerebral) तक्षो॑ in 1. d. &c. Ex. गोरक्ष 'who protects a cow' becomes गोरद् in 1. s. गोरक्षो॑ in 1. d. तक्ष रक्षभां यथन् भ्यां क्रुपि॑ तु स्वर्विति॑ न प्रवत्तते॑. यिनोपस्त्वानिवद्वावात्॑; तस्मास्त्वयोगान्तलोक एव॑ ॥ When *krip* follows the causal forms, *takshī* and *rakshī*; the rule *ekoh* does not take effect; because the elision of the causal suffix त्रि is *sthani*. Hence the elision of the last letter of the compound consonant त्रि obtains. Thus we have तक्ष or तह्, गोरक्ष or गोरग् in 1. s. The desiderative forms पिपक्ष (who wishes to cook), विवक्ष (who wishes to speak), दिवक्ष (who wishes to burn) become पिपक्ष or पिपग्; विवक्ष or विलक्ष् विवक्ष or विवग् in 1. s. and are declined like विविष्ट्.

Ex. पित् गतैः (to go), सुष्कुपेतसीति सुयोः (of good gait = 258, 133, 391, 109); सुपितौः सुवितः । 3. s. सुपिता । 3. d. सुयीर्याम् (133, 391). In the same way सुतूः (तुत् खरण्डने, to cut; who cuts well).

The word विद्रुत् which ends with the suffix *vasu* makes 1. s. विद्रुतान् (332, 292, 258, 64), 1. d. विद्रुतौ । 1. p. विद्रुतः । Voc. sing. हे विद्रुता । 2. s. विद्रुतंसम् .

No. 394.—बसोः संप्रसारणाम् (6-4-131). The *samprasārana* is the substitute of a *bha* ending in *vasu*. Hence 2. p. विद्रुतः (301, 243) 3. s. विद्रुता । 3. d. विद्रुदभ्याम् (303), 7. p. विद्रुत्सु ॥

Ex. सेदिवस् (one who has sat down) makes 1. s. सेदिवान् । 1. d. सेदिवांसौ । 1. p. सेदिवांसः । 2. s. सेदिवांसम् । 2. p. सेदुषः । 3. s. सेदुणा । 3. d. सेदिवदभ्याम्, &c. Ex. सुहित्तिस्ति, सुहित् (who injures well), 1. d. सुहितौ । 1. p. सुहितः । 3. d. सुहित्तिभ्याम् (64) &c. 7. p. सुहित्त्सु । Ex. अस् from अंस् (to fall down) makes 1. s. अत् or अद् (303, 241) 1. d. असौ । 1. p. असः । (The nasal *n* disappears by 374, because the root अंस् does not end in the short indicator *i.*) 3. d. अदभ्याम् 7. p. अत्सु (303). In the same way, अत् from अंस् 'to fall' .

No. 395.—ऐंसोऽसुह् (7-1-89). When a *sarvanámaasthána* follows, *asuh* is the substitute of the word *puns*. उकारउच्चारणार्थः *u* in *asuh* is simply euphonic. Since the substitute ends in *ū*, hence by 46, it takes the place of the final *s*. *Anuswára* in *puns* (ऐंस्) is symbolic of *m*. Hence we have to decline पुमस् as regards *sarva* suffixes. Thus 1. s. पुमान् (332, 292 = पुमन्+स्+स् = पुमानस्+स् = elision of *su*, of *s* = 258, 64), पुमांसौ । 1. p. पुमांसः । 2. p. ऐंसः । 3. s. ऐंसा । 3. d. ऐंभ्याम् (64), 3. p. ऐंभिः । 7. p. ऐंसु . The word उशनस् 'the regent of the planet venus' takes the substitute *anañ* by No 270. Thus, 1. s. उशना । 1. d. उशनौ । 1. p. उशनः । अस्ति सम्बुद्धो वा नह नलोपश्च वा वाच्यः । *Anañ* is the alternative substitute of this *u* in the vocative case, and the elision of *n* is also stated as an alternative case. Thus we have हे उशनन् ; or हे उशन ; or हे उशनः (258, 133, 109) ; 3. d. उशनोभ्याम् (172, 135, 66 a) In the same way अनेहस् (time). Thus अनेहा (270). 1. d. अनेहसौ । 1. p. अनेहसः । हे अनेहः &c. Ex. वेधस् (*Brahmá*) makes 1. s. वेधाः (383), 1. d. वेधसौ । 1. p. वेधसः । हे वेधः (133, 109). Ex. सुष्कुपस्ते, सुवः (who dresses well). Ex. पितृङ्गं पतते; पितृदयः or पितृहातः (who eats a funeral cake). 1. d. पितृदयसौ, &c.

No. 396.—अदस्यासुलोपश्च (7-2-107). When *su* follows, *au* (आ॒) is the substitute of the final of *adas* (that) and the *su* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s*. असे। In 1. *d*, proceed thus:—अदस+श्वा = अदश्वा (263) = अदश्वी (316) = अद्वी (63) = अम् (377 = long *u* in place of long *au*, and *m* for *d*). In 1. *p*, having changed *jas* to *śi* and used *guna*, let us make use of the next rule.

No. 397.—एतर्द्वयवचने (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p*. अमी. पूर्वजासिञ्चमिति विभक्ति शार्यं प्राक्, पश्चाद्वयमुत्त्वे. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adām* (अदम्) becomes अमम् in 2. *s*. 2. *d*. अम्, 1. 2. *p*. अमन् ॥

No. 398.—नमने (8-2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *nā* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghī*, ता is changed to *nā* by 234. Thus 3. *s*. अतुना । 3. *d*. अत्याम् (377) अतीभिः (397) 4. *s*. अम्योऽ । 4. *p*. अभीभ्यः । 5. *s*. अम्यात् । 6. *s*. अम्यत् । 6. *d*. अम्येः । 6. *p*. अमोधाम् । 7. *s*. अम्यिन् अम्योऽ । 7. *p*. अमोपु—इति हलन्ताः पुलिङ्गाः: Masculines ending in consonants concluded.

CHAPTER XII.

FEMININE BASES ENDING IN CONSONANTS.

No. 399.—नहाधः (8-2-34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhal* follows or at the end of a *pada*. When *nah* taking the affix *kvi*p comes after a word compounded with it, the word so compounded is lengthened by Rule—नहि द्वितीयधि रुचि सहि तनि बुक्षं (6-3-116). Hence उप + नह = ज्विप becomes उपानह् (a slipper) and is declined thus—1. *s*. उपानह् द्व उपानत् (25S, 399, 87, 241). 1. *d*. उपानह्नः । 1. *p*. उपानहः । 3. *d*. उपानद्याम् । 7. *p*. उपानसुः ॥ The word उपिण्ठ् ‘a vedic metre’ comes from the root *shnih* ‘to love’ and ends in the affix *kvin*. Hence from No. 346 we have 1. *s*. उपिण्ठ् । 1. *d*. उपिण्ठैः । 3. *d*. उपिण्ठ्याम् । 7. *p*. उपिण्ठुः ॥

Ex. द्विष्ट (sky) makes 1. *s*. द्वीः (306). 1. *d*. द्विषैः । 1. *p*. द्विषः । 3. *d*. द्वुभ्याम् (307). 7. *p*. द्वुषु ॥ Ex. गिर् (speech)—1. *s*. गीः (258, 391, 109). 1. *d*. गिरैः । 1. *p*. गिरः, &c. Ex. पुर् (a city)—1. *s*. पूः ।

1. d. पुरी । 1. p. पुरः, &c. In the feminine चतुर् is substituted for चतुर् (four), in hence we get 1 and 2. p. चतुरः (282). 6. p. चतुर्णाम् (283). किम्: किंचेऽपि टाए 'táp,' a Feminine termination is subjoined to *kim* (who, &c.) after it has assumed the form *ka* (No. 313). Thus we have 1. s. का । 1. d. के । 1. p. काः like सर्वा ॥

No. 400.—एः सा (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have इयम् in 1. s. In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes इट by No. 316. Again, to mark the feminine, long *a*, i. e. *táp* is annexed, thus producing the form इटा in declension. Again, *d* being changed to *m* by No. 314, we have to deal with the form इमा in the 1st two cases. Thus 1. d. इमे (199, 66a) 1. p. इमाः ॥ (73). 2. s. इमाम् । 2. d. इमे । 2. p. इमाः ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. s. अनया (232, the final *ap* of *aná* being changed to *ekár*, अने + आट) 3. d. अन्याम् । 3. p. अन्याः । 4. s. अस्यै (225). 4. p. अस्याः । 5 and 6. s. अन्याः । 6. d. अनयोः (232). 6. p. अन्याम् (225, 214). 7. p. आसु ॥ In re-employment (आन्यार्देशे), 2. s. एनाम् । 2. d. एने । 2. p. एनाः । 3. s. एनया । 6 and 7 d. एनयोः । ऋत्यगादिना सज्जे: विन आमागमशब्दनिपातिः ॥ By *sutra* *rīvīg*, &c., the root (सज्ज) 'to quit' takes the affix *kvin* and the augment *am* is irregularly inserted. This is the origin of the word सज्ज (a garland). 1. s. सज्ज or सग् । 1. d. सज्जा । 1. p. सज्जाः । 3. d. सग्याम् । 7. p. सज्जु ॥ त्यद् (short *a* for the final and *táp*) makes 1. s. स्या । 1. d. न् । 1. p. त्याः ॥ In the same way तद् (that) and एतद् (this). वाच् (speech). 1. s. वाक् or वाग् । 1. d. वाचौ । 1. p. वाचः । 3. d. वाग्याम् । 7. p. वाक्षु (243). आप् (water) is a true plural and has its vowel lengthened by No. 271 in 1. p. Thus 1. p. आपः । 2. p. आपः ॥

No. 401.—अपोभिः (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *bh* follows. Thus 3. p. अदभिः (87). 4. p. अदभ्यः । 6. p. अपाम् । 7. p. अप्सु ॥

Ex. दिश् (direction) gives 1. s. दिक् or दिग् (258, 343, 346, 87), 1. d. दिशौ । 1. p. दिशाः । 3. d. दिभ्याम् । 7. p. दिक् (346, 243). By No. 387, *kvin* is placed after *driś* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. s. दृग् or दृक् । 1. d. दृशौ । 1. p. दृशः त्विष् (light) makes 1. s. त्विद् त्विद् । 1. d. त्विदौ । 1. p. त्विदः । 3. d. त्विदभ्याम् । 7. p. त्विदत्सु or त्विदसु ॥

Ex. सहजुयते-इसि सङ्गः 'a friend' (elision of *s* by 258, *r* for *sh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109) 1. *d.* सजुया । 1. *p.* सजुयः । 3. *d.* सजूयम् । 7. *p.* सजूलु or सजूःतु । (The substitute *sh* being invalid यत्वासिद्धत्वादुत्त्वम्, *r* is substituted for the *s* of *sajús* by 133 and the vowel is lengthened by 391. Again, the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 122. Lastly *s* is changed to *sh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adas* is thus declined—1. *s.* असौ (396). 1. *d.* असू (263, तप् substituted, 199, *guna*; *u* and *m* substituted). 1. *p.* असूः । 2. *s.* असूम् 2. *d.* असू । 2. *p.* असूः । 3. *s.* असूया 3. *d.* असूयम् । 3. *p.* असूयिः । 4. असूयै । 4. *p.* असूयः । 5 and 6. *s.* असूयाः । 6. and 7. *d.* असूयोः । 6. *p.* असूयाम् । 7. *s.* असूयाम् 7. *p.* असूयु so much for Feminines ending in consonants. .

CHAPTER XIII.

NEUTER BASES ENDING IN CONSONANTS.

(स्वमोनुक्)—In the declension of neuters *sū* and *am* are elided by No. 204; the *h* of *audūh* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. *s.* स्वनदुत् or स्वनदुद् (having good cattle) 1. *d.* स्वनदुही 200, 1. *p.* स्वनद्यार्हिः (*am* augment and *śi* for *jas* and *sas*), Again, the same in the 2nd case. The rest like the Masculine

Ex. विमलदिव 'a cloudless sky' makes 1. *s.* विमलद्यु (307 and *yoz*) 1. *d.* विमलदिवी (200). 1. *p.* विमलदिवि (201), &c. वार् (water) becomes वा: in 1. *s.* वारी in 1. *d* and वारि in 1. *p.* The same in the 2nd case. 3. *s.* वारा &c. The word चतुर maker चत्वारि (201, 302) in 1. and 2. *p.* किम् (what) takes the form किम् (204) in 1. *s.* के (313, 200, *guna*). 1. *p.* कानि (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine अन्यादेशे नपुंसके एन्ट्रुक्तव्यः । *Eknat* (एन्ट्) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. *s.* एन्ट् (204). 1. *d.* एने (204, 265, *guna*). 1. *p.* एनानि । 3. *s.* एनेन । 6. and 7. *d.* एनयोः । Brahman (ब्रह्मन्=the supreme being) makes 1. *s.* ब्रह्म (204, 249), 1. *d.* ब्रह्मणो 1. *p.* ब्रह्माणि Voo. *s.* ऐ ब्रह्मन् or ऐ ब्रह्म. The rule रोड्युषि is applicable in forming the Nom. sing. of *ahan* (आहन्=a day) on the elision of the affix *su*; the reason is that the elision of *su* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *su* is considered to be non-existent. Thus 1. *s.* आहः 1. *d.* आहौ or आहनी (250) 1. *p.* आहानि, Again the same in the 2nd case. 3. *s.* आहा (247).

No. 402.—अहन् (8-2-68). *Ru* (रु) is the substitute of *ahan* at the end of a *pada*. Hence 3. d. अहोभ्याम् (135). इह अहः अहोभ्यामि त्वादौ, रत्यदत्ययोरसिद्धत्वाचलोपे प्राप्तं, अहनित्यावर्त्य न लोपाभावं नियत्य द्वितीयेण रविधेयः तदन्तस्यापि इत्यरत्ने ॥ दीर्घायथानि यस्मिन् स दीर्घाहानिदाधः । Here, as regards such forms अहः, अहोभ्याम्, the rules रासुषि No. 141, and अहन् No. 402 are non-existent in the sight of No. 249 (मलोपः &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sūtra* अहन् on the irregular supposition of the non-elision of *n*, we may substitute *rū* (रु) by the 2nd i. e. अहन्. The substitute *r* and *ru* also relate to what ends with अहन्. Hence 1. s दीर्घाहानिदाधः (a long day of summer) इहहस्यादिलोपे प्रत्ययलक्षणोनासुषि इति निवेदाद्रत्याभावे तः । तस्यासिद्धत्वाचान्तनक्षणं उपथार्दीर्घः ॥ Here the affix *su* is elided by *halan्*, but still it continues to operate on the base by *Pratyaya Lakshana* No. 178; hence considering the propriety of the prohibition असुषि in No. 141, let us substitute *rū* but not *r*. Again the rule substituting *rū* (अहन्) is non-existent. Hence considering the base to be marked by the final *n*, the penult is lengthened by No. 257. 1 and 2. d. दीर्घाहानीः । 1. p. दीर्घाहानः । 3. s. दीर्घाहा । 3. d. दीर्घाहोभ्याम् । Voc. sing. हे दीर्घाहः &c.

Ex. दण्डिन् “having a staff; a religious mendicant” makes 1. s. दण्डिन् (204, 249), 1. d. दण्डिनी (200). 1. p. दण्डीनि (201 and 257.) 3. s. दण्डिना 3. d. दण्डिन्याम् (172, 249) &c. In the same way are declined बहुपूषन्, बहुर्यमन् (having many suns). Ex. असजः पदान्ते कुत्वम्, सजः क्विनोविधानात् । The word *asrij* (blood) substitutes *kú* at the end of a *pada*, since *kvīn* is affixed to it. असक्षगद्यस्तु अस्यते रोणाटिके ऋचप्रत्ययेभाद्यः । But the word *asrik* (a kind of religious abstraction) is formed of the root *asu* (असु=to throw) and the *upādi* suffix *rich*. Thus s. असक् or असण् । 1. d. असजी । 1. p. असजिज् । &c. एवत्र इति वा असन् । From No. 246 *paddanno* we get the form असन् before *śas*, &c. Thus 2. p. असानि or असजिज् । 3. s. असा or असजा । 3. d. असुष्याम्, &c. The word ऊर्ज ‘strong’ makes 1. s. ऊर्ज् or ऊर्ज् (348) 1. d. ऊर्जी 3 p. ऊर्जं (नरजानां संयोगः = the consonants in composition being in the order of *n*, *r* and *g*. अहूर्जिनुम् प्रतिवेदः अन्यान्यूर्जी वा तुम् असूर्जि असूर्जिज् वा कुलानि । The insertion of the augment *num* is disallowed in forming the 1. p. of the compound और्ज (possessing great strength); but it can come before the last letter of it by option; as *bahurji* *kulani* (or *bahürñji*), a powerful family. The pronoun त्वं makes 1. s. त्वत् or त्वद् (204, 241). 1. d. त्वे । 1. p. त्वानि ॥ Likewise

तद् (that) assumes the form तत् or तद् in 1. s. ते in 1. d. and तानि in 1. p. The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. s. एतत् or एतद् 1. d. एते 1. p. एतानि अन्यादेष्ये तु एनत्, but in re-employment this word takes the form एनत् in 1. s. and so on.

Ex. बोभिद्यते: क्लिप (बोभिद्या+क्लिप)=breaking again and again, produces बोभित् or बोभिद् in 1. s. बोभिदी in 1. d. बोभिदि in 1. p शावल्लोपस्य स्थानिवत्त्वादभलनन्तत्वाच तुम्, अतान्तलक्षणस्तुनुम् न । स्वर्विधी स्थानिवत्त्वाभावात् बोभिद्यिद्वाद्यत्तणकुलानि । The Frequentative Form of the root भिद्यत् to break (i. e. बोभिद्या) first drops its *y* and then the final *a*; the whole of the यह suffix disappears in this way on account of the suffix *krip* through the operation of the rules यस्य हलः and अतोलोपः । The suffix *krip* too disappears. Now considering the elision of *a* to be *shane* i. e. the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhal*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *svarvidhi* (see *paribhāshā* No. 51). Hence बोभिद्यिद्वाद्यत्तणकुलानि in 1. p.

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् गवत्य रूपाणिक्ली बोर्चाग्निमेततः । अर्थात् पूर्वकर्मणापिक्षतं मतम् ॥१॥ स्वम् सुम् नव वह भादो पठके स्युत्तीया जनश्यसे । चत्वारि शेषे दशके रूपाणीति विभावय । The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of go and the initial of *anchu* the substitution of अवह् and of the prior form *O*. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* ($9 \times 3 = 27$); 6 forms before each of the six suffixes beginning with *bha* ($6 \times 6 = 36$), then before *fus* and *sas* (3×2), four before each of the remaining 10 suffixes ($4 \times 10 = 40$) (thus producing the No. 109) तथाहि । गामज्जतीर्ति विपहे चत्वारिदिनाक्षित्रन् । गती न लोपः । अवह् स्वेटायनस्येत्यवह् ॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *kvin* after it by the Sūtra, *rīti*, &c., when *anchu* means to go, there is elision of *n*. The 1st word 'go' substitutes *avan* for its final before *anchu* in the opinion of Spotnyana. Thus 1. s. गवाक् or गवाम् (सर्वत्रयिभावेति प्रकृतिभावे, the final of 'go' retaining

its original form) गोअच्च or गोअग् (पूर्वरूपे, the final of go being the single substitute) गोक् गोग् (पूजायाम् नस्य कुत्येनदः—*N* being changed to *ñ* by *kutva* in the sense of worshipping) गवाद्, गोअह् गेत्तु. Thus we get nine forms in 1. s. (अत्यधि सतान्तेव, the same No. of forms with the suffix *am* too) (श्रीङ्कः श्री, भत्यादव इत्यल्लोपः; the *a* of *anchu* being elided on account of its taking the name *bha* by अत्यधि). Thus 1. d. गोची (पूजायां तु, but in worshipping) गवाज्ज्वी, गोअज्ज्वी, गोज्ज्वी (जश्शसेः श्चिः श्चेः सर्वनामस्तानत्वादुम् (*śi* for *jas* and *sas*; *num* on account of *śi* being a *sarvanāmāstāna*) 1. p. गवाज्ज्व, गोअज्ज्व, गोज्ज्व, 3. s. गोचा । गवाज्ज्वा, गोअज्ज्वा, गोज्ज्वा । 3. d. गवाग्भ्याम्, गोअग्भ्याम्, गोज्ज्वभ्याम्, गोह्याम् &c. सुषितुडान्तानां पचेह्योः कुणिति कुक् । The forms ending in *ñ* in 7. p. take the augment *kuk*. Thus 7. p. गवाह्न्तु, गोअह्न्तु गोह्न्तु, गवाह्न्तु, गोह्न्तु, गोह्न्तु, गवाह्न्तु, गोह्न्तु, गोह्न्तु. The word तिर्यञ्च तिरस + अञ्च- an animal makes 1. s. तिर्यक् (381) 1. d. तिरश्ची (375) 1. p. तिर्यच्चि (290) पूजायां तु, but in the sense of worshipping तिर्यं तिर्यञ्ची तिर्यच्चि. The *n* is not elided by No. 382. The word यक्त (liver) makes 1. s. यक्त । 1. d. यक्ती । 1. p. यक्तिं । From No. 216 we obtain the alternative form यक्त । Thus 2. p. यक्तिं or यक्तिं । 3. s. यक्ता, यक्ता (247). Likewise शक्त (ordure) makes 1. s. शक्त । 1. d. शक्ती । 1. p. शक्तिं । 2. p. शक्तिं or शक्तां । 3. s. शक्ता or शक्तां, &c. The participle ददत् (giving) make 1. s. ददत् । 1. d. ददती ॥

No. 403.—वा नर्वुहक्त्य (7-1-79). *Num* is optionally the augment of whatever reduplicated form ends with *satri*, when a *sarvanāmāstāna* follows. Hence 1 and 2. p. ददत्ति or ददति । The participle तुरत् (paining) seeks the aid of the next rule.

No. 404.—आच्छीनयोर्नुम् (7-1-80). *Num* is optionally the augment of whatever ends in a portion of the *satri* suffix, provided that the portion comes after a base ending in *a*; when *śi* (श्री) or a *nadi* follows. For example, the verbal root *tud* (to pain) becomes the base तुद by taking the affix (श्री) and then with the portion of the *satri* affix (अत्) following it, it becomes *tudat* (तुदत्) by No. 316 which then by this rule makes 1. d. तुदत्ती or तुदती । The 1. p. of it is तुदत्ति । Likewise भास् (shining) makes 1. d. भासी or भासी । The verbal root श्च 'to cook' 1st takes the affix *satri* and then *sap* coming before the participial affix *satri*; so it comes under the next rule. ॥

No. 405.—श्च श्यनेनित्यम् (7-1-81). *Num* is invariably the augment of what ends with *satri* (the portion at) that follows the of *sap* or *śyan*, when *śi* or a *nadi* follows. *Sap* is the conjugational

characteristic of verbs called *bhvadi* and *śyan* of *divadi*. Hence पचत् makes 1. d. पचन्ते । In the same way दीव्यत् taking the class affix *śyan* and meaning “sporting, shining, &c.” makes 1. d. दीव्यन्ते and 1. p. दीव्यन्ति, &c. The word स्वप् (a sleeper) makes 1. s. स्वप् or स्वद् (87) नित्यात्परादपि नुमः प्राक् अमूर्चिति दीर्घः प्रतिपदोऽक्तत्वात् स्वाम्य । The penultimate of *svap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *sūtra* is invariable in effect and subsequent in order; because the Paribhāshā लक्षणप्रतिपदोऽक्तयोः प्रतिपदोऽक्तस्येव गहणाम् expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. p. स्वाम्य निरवकाशत्वं प्रतिपदोऽक्तत्वमिति पह्ने तु प्रकर्ते तद्विवक्ताचुमेव । Regarding the above Paribhāshā to be inapplicable here, we may use *num* only. Thus 1. p. स्वाम्य । 3. s. स्वपा अपोमि (401) स्वदभिः in 3. p. 3. d. &c. अर्तिपिण्डत्वादिना धनेरस् । The *unādi* affix *us* is added to the root धनि ‘to be rich by artipibati, &c. of the 2nd Chapter of *uṇādi*. Hence we get the word धनुस् which makes 1. s. धनुः (204, 133, 109), 1. d. धनुषो सान्त्वति दीर्घः नुम् विसर्जनोर्येति यः । In the 1. p. the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have धनूष् in 1. p. 3. d. धनुर्मास् (133). 3. s. धनुषा &c. In the same way decline घनुस् (an eye), घविस् (clarified butter).

Ex. पिण्ठिष्टते: क्षिप् वैरिति दीर्घः । The desiderative form of पठ् (to read) takes the affix *kṣip* to denote the agent and thus becomes पिण्ठिष्ट which makes 1. s. पिण्ठीः (133, 391, 109). 1. d. पिण्ठिषो (अल्लोपस्य स्थानिवत्वाऽङ्गलन्तलक्षणो स्थानिवत्वाऽङ्गलन्तलक्षणो नुम् न) 1. p. पिण्ठिषि । 3. d. पिण्ठोभ्यास् &c. The base पयस् (water) makes 1. s. पयः (204, 133, 109). 1. d. पयसो । 1. p. पयोमि (292). The word सुपुर्व् (having good men) makes 1. s. सुपुर्वः (204, 64). 1. d. सुपुर्वसि । 1. p. सुपुर्वमिसि (395, 332, 292). अदः विभक्तिकार्यम् उत्त्वमत्ये. In the declension of *adas* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *u* and *m* by 377 follow. Thus we have 1. s. अदः । 1. d. अम् । 1. p. अमूनि. The rest is like the masculine.

PART II.

CHAPTER I.

CASES.

No. 1.—कारके (1-4-23). This is a heading rule. करोतीति कारकमिति यथुलन्तः, 'what acts is called Káraka ;' the word *káraka* ends with the verbal suffix '*nou*'.

कारकशब्दायै क्रियाहेतावेच प्रसिद्ध इति । the word *káraka* invariably means a cause of action, i. e. the relation of the noun to the verb in a sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to *Páṇini*; (a) कर्म, the object or the nearest aim of an agent, the idea expressed by the accusative case; (b) करणम्, the instrument or idea expressed by the Inst. case; (c) कर्ता, the agent or doer of an action, also expressed by the Inst. case, or if expressed by Nom. case, not considered a *káraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; (d) सम्प्रदानम्, the recipient of the object of giving or of a gift, hence the idea expressed by the Dative case; (e) अपादानम्, ablation, i. e. departure or removal from a fixed point, the idea expressed by the ablative case; (f) अधिकरणम्, location or the place of the action i. e. the idea expressed by the locative case. The idea of the genitive or possessive case is not considered a *káraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *káraka*, yet it is very appropriate to the purpose of translation, since it also expresses the idea of the *śesha-káraka*, the possessive.

No. 2.—ध्रुवपायेषादानम् (1-4-24). अपायो विश्लेषः । *Apáya* means 'separation.' ध्रुग्निस्थैर्योरिति (इग्निधनक्षणः कः प्रत्ययः) the root *dhru* of *dhruvam* means to be stationary or to be in motion. ध्रुवं यदपायथुत्तम-पाये साध्ये यद्योधभूतं सत्कारकमपादानसंचं भवति, * whatever being in motion, or stationary is connected with separation, i. e. becomes the fixed point of the departure of a thing is called *ablation* (the limit of departure).

उक्तं च, as it is said that, अपाये यदुवासीने चलं वा यदि वा चलम् । पृथमेवातदावेशातदपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruba* 'a fixed point' and on account of departure from itself, it is called '*apádána*' ablation. Hence, अपादात्पत्तिः 'he falls from the horse.' Here, 'the horse in motion' is called *apádána*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—**अपादाने पञ्चमो** (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus ग्रामादायति 'he comes from the village.' The affix *āt* is added to *gráma* to denote the Ablative case.

Vártika. जुगुप्ताविराम प्रमादार्थानामुपसंच्चानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus अपाक्षुगुप्तते 'be hates sin.' अपर्मादिरमति 'he dislikes vice.' धर्मात्प्रमादयति 'he is indifferent to virtue.'

No. 3.—**भीतार्थानं भयहेतुः** (1-4-25). भयं भीः, त्रायं त्राः, भीतो अर्थां येवां ते भीतार्थाः 'those which mean to fear and to protect.' The cause of fear or that from which one protects oneself is named *ablation*; when a verb used in the sense of *bhī*, to fear; or *trā*, to protect is employed.

Thus, द्वारेभ्योऽविभेति उट्टिजते वा 'he fears thieves.' द्वारेभ्यस्थापते रक्षति वा 'he protects himself from thieves.' Why 'the cause of fear?' Witness अरण्येभिभेति 'he fears in a forest.' Location is intended here.

No. 4.—**पराजेरसोऽः** (1-4-26). पराजित्यनीभावेवर्तते, 'paráji' means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *paráji* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्पराजयते (अध्येतुं हसति ग्लायति वा) 'he feels sick of study.' But we say शून्यराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—**वारणार्थानामीषितः** (1-4-27) द्विष्टशब्दोयमस्थभिप्रेतपर्यायस्तथ यहो यदानामात्मीयव्येगार्थं च परकोयत्वं एव स्याद न विपर्यये ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. यवेभ्योगां वारथति 'he drives off the cow from the barley (that is his own).'

No. 6.—अन्तर्दृष्टे येनादश्येनमिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named '*apādāna*'.

Ex. उपाध्यायादन्तर्दृष्टे 'he hides himself from the teacher.' उपाध्यायाच्चिलीयते 'ditto.'

Why अन्तर्दृष्टे? 'the object...concealment?' Witness शाराच्छिल्लते 'he does not like to look at the thieves'—the object. Why इच्छति 'desires?' इत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्यायेऽप्येगे (1-4-29). आख्याता प्रतिपादिता 'the teacher.' उपयोगेनिमित्युद्देक्षित्यापहणम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named *ablation*.

Ex. उपाध्यायादधीते 'he gets instruction from the teacher.' उपाध्यायादागमयति 'ditto.'

Why उपयोगे? Witness नटस्य श्लोकाति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (1-4-30). जनेः कर्ता, जनि कर्ता। The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. ग्रहाच्छरो जायते 'a stream takes its rise in the summit.' गोम्याद् यज्ञिको जायते 'a beetle is born from cow-dung.'

No. 9.—भूतः प्रवतः: (1-4-31). The source of anything that emanates therefrom is named ablation. हिमवत्सो गंगा प्रभवति 'the Gangā rises in the Himalayas.'

No. 10.—कर्मणायभिप्रैति स सम्प्राप्तानम् (1-4-32). दानस्य कर्मणा (करण भूतेन) यमभिप्रैति सम्बद्धाति स सम्प्राप्तानं संज्ञः स्यात् ॥ He whom one wishes to connect with the object of giving (*i.e.* the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—चतुर्थी सम्प्राप्ताने (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायायगां ददाति 'he gives a cow to the teacher.' माण्डव्याकायभिक्षां ददाति 'he gives alms to the religious student.'

Vártika (1) क्रियायहुमपि कर्तव्यम् ‘also he whom one wishes to connect with some action is called the Recipient.’

Ex. श्राद्धायनिगर्हते (नास्तिक्यानानस्तिक्याचित्प्रति) ‘he censures atheists.’ युद्धाय संनक्षते ‘he girds on his armour for a fight.’ पत्नेश्वरे (पतिसुप्त्यु) ‘she sleeps with her husband.’

Vártika (2) कर्मणः करण संज्ञावक्तव्या सम्प्रदानस्य च कर्म संज्ञा। The object may be named the instrument, and the recipient, the object. Thus, पशुनारुद्रं यजते ‘he worships Rudra by animal sacrifice’ = पशुं रुद्राय ददाति ‘he offers an animal to Rudra at a sacrifice.’ The following couplet throws additional light on the subject:

अनिराकरणात् कर्तुस्थ्यगाहूं कर्मणोप्लितम् ।
प्रेरणानुभित्यां वालभते सम्प्रदानताम् ॥

By not declining the gift of the giver, that is, by ‘giving his consent in words like ‘let it be so;’ by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of ‘recipient.’ Thus—

देवेभ्यः सुमन सो ददाति ‘he presents flowers to the gods.’ याचकाय-भिक्षां ददाति ‘he gives alms to the beggar.’ उपाध्यायायां ददाति ‘he humbly offers a cow to the teacher.’ खण्डितेऽपाध्यायस्तस्मै चपेटिकां ददाति ‘the teacher on being interrupted gives him a slap.’ नगृद्राय मतिं ददात् ‘let not one counsel a Śúdra.’ किं पुनर्दानं, दानं किं चिदुक्तिरथापुनर्यहुणाय स्वद्रव्यत्यागः ‘what is then to give?’ To give is to part with one’s own property in the name of God without expecting a return.

No. 11.—रुच्यर्थानं प्रीयमाणः (1-4-33). रुचिनास्मानार्था रुच्यर्थः: Verbs agreeing in senso with *ruchi* ‘to please, to be attractive.’ The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. देवदत्तायरोचते मेदाकः ‘a sweetmeat-ball pleases Devadatta.’ यज्जदत्ताय स्वदत्तेषुपृष्ठः ‘a sweet cake pleases Yajñadatta.’

No. 12.—इलाघ हुङ् स्था शयों चीप्यमानः (1-4-34). इलाघमानो बोधयितुमभिप्रेतः ‘one who is desired to note or observe.’ The notion of ‘one that is desired to note’ expressed by the use of these four verbs is named the ‘recipient.’

Ex. देवदत्ताय इलाघते ‘he praises Devadatta within his hearing.’ Devadatta is intended to hear his own praise. देवदत्ताय तिष्ठते ‘she offers herself to Devadatta.’ देवदत्ताय श्वपते ‘he or she curses Devadatta (within his hearing).’ देवदत्ताय हुते ‘she conceals herself from Deva.’ अन्येत्वात्:

देवदत्तायामानं परं च इत्यार्थं कथयति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' देवदत्तापूर्वे may also mean सर्वहितमेव देवदत्तं धनिकावैरपलपति 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the Bhaṭṭakāvya too takes quite a different view of this aphorism as will be suggested by the following extract—**भासायमानः परस्त्रीभ्यस्तज्जागाद्राक्षसधिः**: 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise देवदत्ताय तिष्ठते may also mean 'he stands in Devadatta's shoes.'

No. 13.—**धारेत्यर्थः** (1-4-35). In the use of the verb **धारयति**, the notion of being the creditor is named the recipient.

Ex. देवदत्ताय शतं धारयति 'he owes a hundred to Devadatta.'

No. 14.—स्पृहेरोप्तिः (1-4 36). चुरादावदन्त् पञ्चते 'spriha' is read with short *a* for its final in the *churádi* case.' In connection with *sprihi* 'to long for' the thing desired is named the recipient.

Ex. उपेयः स्वृहयति 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as प्रविष्टा स्वृहयति 'he eagerly desires flowers.'

No. 15.—क्रुधदुर्वेष्टा सूर्यार्थानां ये प्रति कोऽपः (1-4-37). अमर्दः क्रोधः 'anger.' अपकारो द्रोहः 'evil design, grudge.' अद्भुमा इव्यं 'envy.' असूर्यगणोप द्रोषित्वाच्चरणम् 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

द्रोहाठयोपि कोपप्रभावा एव यस्ते ।
तस्मात्सामान्येन विशेषणं यं प्रति कोप इति ॥

Ex. देवदत्ताय कुरुति 'he is angry with Devadatta.' देवदत्ताय दूषति 'he bears grudge against Deva.' देवदत्तायेर्पति 'he envies Deva.' देवदत्तायासयति 'he finds fault with Deva.'

Why यथा कोपः? Witness भावामीर्वति 'he is jealous of his wife (that no one may see her) anger is not implied here.

No. 16.—**कृष्टद्वेषारपस्त्यये:** कर्म (1-4-38). But when the verbs *kṛudh* and *druh* are furnished with prefixes, the objective is used.

Ex. देवदत्तसंवादः 'he is angry with Devadatta.'

No. 17.—**राधीक्षेत्रार्थि विप्रवनः** (1-4-39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rādhī* and *ikṣh*.

Ex. देवदत्ताय राध्यति 'he inquires about the welfare of Deva.' Likewise देवदत्तायेष्टते 'he looks to the welfare of Deva.' विविधः प्रज्ञः, विप्रज्ञः 'inquiry of various sorts.' विप्रज्ञः कस्य भवति? 'who is this subject of the manifold inquiry?' पर्य शुभं शुमं पृष्ठाते 'he whose welfare is inquired about.—*Kásiká*. But the author of the Padamanjarí explains this expression more clearly. पर्येतिकर्मणा वल्ली, वर्तुविधं पृष्ठात इत्यर्थः 'the sixth case-affix is here employed in the sense of the object; hence that which is asked in various ways;—this is the meaning.'

No. 18.—प्रत्याहभ्यां श्रुवः पूर्वस्य कर्ता (1-4-40). प्रति आह इत्येवं पूर्वस्य अयोते: कारकं सम्प्रदानं संचं भवति, क्वोदृशं, पूर्वस्य कर्ता ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *ā* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śru* with the prefixes *prati* and *ā* means to promise (प्रतिचानन्).

स चायुपगामः परेण प्रयुक्तस्य सते भवति । तत्र प्रयोक्तापूर्वस्याः कियायोः कर्ता सम्प्रदानं संचं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner i. e. the agent of the action of begging, gets the name of recipient.

Ex. देवदत्ताय गां प्रति श्वेषाति 'the petitioned promises the cow to Devadatta.' Similarly गामाश्वेषाति.

No. 19.—अनु प्रति एषाश्च (1-4-41). अनुग्राहाति, प्रतिग्राहाति, 'he responds to the address of the Hotri priest.' अनुग्रीयते, प्रोत्साहते येन शब्देन सो इत्याः एवं प्रतिग्री, ओथामोदैवेत्येत्यमादिकः गद्धः । The word by which the Hotri encourages the Adhvaryu is called *anugraha* or *pratigraha*. Othamodaiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugri* and *pratigri*, because in beginning a sacrifice he first encourages the Adhvaryu or officiating priest who then responds to him.

Ex. ओथे इनुग्राहाति 'the officiating priest responds to the Hotri.

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

No. 20.—साधकतमं करणम् (1-4-42). क्रियाप्रसिद्धो यत्पक्षटोपकारकं विवक्षिते सत्प्राधकतमं कारकं करणसंनं भवति ॥ That which is meant to be the most conducive to the proper accomplishment of an action is named *karana*, 'the instrument.'

क्रियायाः परिनिष्ठितर्थद् व्यापारादनन्तरम् ।
विवक्षयते यदा तत्र करणत्वं तदा स्मृतम् ॥

When the accomplishment of some action results after the application of a means, when it is so intended, the relation of *karana* is then recognised there.

Ex. दात्रेण लुनाति 'he cuts with a sickle.' परशुनाळनिति 'he digs with a spade.' Surely, the accomplishment of an action is subject to materials or means. The action becomes complete only after the sickle has cut through the thing to be cut. Consequently the *karana* is most intimately connected with actions, while the agent is independent of them. सम्बूध्यहएः किम् ? Why 'the most?' Witness गंगायां घावः 'a station of herdsmen on the Gangá.' Here location only is meant.

No. 23.—त्रिवः कर्म च (1-4-43). The instrument of *div* to gamble is made the object of it as well.

Ex. अच्छान्दीव्यति 'he casts the dice in playing.' अचैर्विव्यति 'he plays with (at) dice.'

No. 24.—परिक्रयणे सम्प्रदानमन्यतरस्याम् (1-4-44). परिक्रयणं नियतकालं वेसनादिना स्वीकरणं नात्यन्तःकः क्रय शब्दः Engaging (a servant) for a limited period on wages, &c. but not purchasing (servants) in perpetuity.

The instrument of the action expressed by *parikrayaṇa* is optionally named the *recipient*.

Ex. इताय शतेन वा परिक्रीतः 'he was engaged for or on a hundred.'

No. 25.—आधारोऽधिकरणम् (1-4-45). आधिकरणे ऽस्मिन् क्रिया इत्याधारः (आधार + धर्ज). कर्तुकर्मणोः क्रियाप्रसिद्धभूतयोर्धारणक्रियां प्रति य आधारस्त्वाकरकमधिकरण संनं भवति ॥ That in which an action is located is called *ādhāra* 'the site of action.' Let the site in which the agent and the object as related to some action, locate (their) action be named *adhibharanum* 'the Location.' कर्तुस्याहि क्रिया भवति, कर्मस्यांवा 'action either pertains to the agent or to the object.' Hence, कर्तुकर्मणोरेव स्यात् 'the agent or the object only determines the site of location.' त्रिविधं च तत्रधिकरणम्, चौषडलेयिकं, वैषयिकमभिव्यापकं चेति, कठे आस्ते, गुरो आवस्ति, तिलेपुतेलमिति ।

The location is of 3 kinds,—(1) contiguous, (2) figuratively objective, (3) co-extensive; as he sits on the mat; he lives at his teacher's; there is oil in sesamum seeds. वैष्यिकः—मोक्षेदुच्छासित् = his desire is (bent) on salvation.

No. 25a.—सप्तम्यधिकरणे च (1-3-36). The 7th case-affix is used in the sense of the location. Hence, the 7th case-affix is used in the above instances.

* No. 26.—अधिग्रहस्थासं कर्म (1-4-46). The location of the action of the verbs *siñ* 'to sleep,' *sthá* 'to stand;' *as* 'to sit' with *adhi* prefixed to them is named 'the object.'

Ex. याममधिश्चेते 'he inhabits (*i. e.* sleeps in) the village. याममधि-तिष्ठति 'he abides in the village.' पर्वतमधास्ते 'he dwells on the hill.'

No. 27.—अभिनविश्वसः (1-4-47). So too the location of the action of *vīś* 'to enter' with the compound prefix *abhini*.

Ex. अभिनविश्वते सन्नार्गम् = he enters upon the right path.

No. 28.—उपान्वयाहृसः (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upa*, *anu*, *adhi*, *ā*.

Ex. उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः 'Hari lives in Heaven.'

Vártika. वसेत्यर्थस्य प्रतिषेधोवक्तव्यः । Let prohibition be stated of *vas* 'to fast.' अश्यर्थस्य यो वाचकस्तस्य "of the *vas* that means 'to fast.'" अश्यर्थस्य may also be explained thus शीर्षार्थं श्यर्थः न श्यर्थस्तस्य "of that *vas* that does not mean 'te stay or abide.'" यामे उपवसति 'he abstains from food in the village.'

No. 29.—कर्तृरीप्सित तमं कर्म (1-4-49). कर्तुरिति चेप्सिता पेत्याया 'तत्य च वर्तमान' इति कर्त्तरि पट्टी, ईप्सित इति मति शुद्धेत्यार्थिना वर्तमाने तः । कर्तुः क्रिया यदाकृमिष्ट तमं तत्त्वारकं कर्मसंज्ञं भवति ॥ The verbal suffix *kta* in *ipsita* denotes present time by *matibudhī* &c.; hence the 6th case-affix is used in *kartuh* to denote the agent by *ktasya* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' आप्तु व्याप्तौ, सन्, 'आप्तपृथिवीत' आप्तुमिष्टमेप्सितमिति । *Āpti* means 'to pervade; reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *nishīhā* suffix is added. Thus we have *ipsita*, which is used in the sense of *abhipreta*, "the desired, the aimed."

The object styled 'ipsitatama is of 3 kinds; as

निर्वात्यं च विकायं च प्राप्य चेति निधामतम् ।

तत्त्वेष्टितसमं कर्म चतुर्धात्यनु कल्पितम् ॥

'Nirvartya, Vikarya and Prapya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(a) निर्वात्यम्—when anything new is produced; as घटं करोति 'he makes a jar'; मुञ्जं पसूते 'she bears a son.' (b) विकायम्—when change is implied either of the substance and form; as काष्ठानि भस्म करोति 'he makes ashes out of fuel.' सुवर्णं कुण्डलं करोति 'he fashions gold into an earring.' (c) प्राप्यम्—when any desired object is attained. आदित्यं पश्यति 'he looks at the sun.'

तथा युक्तमपि द्विविधं द्वेष्यमितरच्च, अकथितं चेत्यरं ।

संज्ञान्तरप्रसङ्गे चान्यक्षयः कर्म चेत्यादिः तरेवं सम्बिधं कर्म, उत्तं च ॥

आदासीन्येन यत्प्राप्यं यत्त्वं कर्तुरनेष्टितम् ।

संज्ञान्तरैरनाल्यातं यद्यच्चाप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—द्वेष्यम् (Detestable) and इतरत (Indifferent); because the word *anipśita* means 'excluding the desired.' The *undescribed* object is another kind. It is called 'undescribed,' because it is not represented by *apādāna*, &c. The 7th kind is that of the 'optional object,' which can be denoted under some other relation. For instance दिवः कर्म च ॥

It is said that which is reached by being passive and that which is detested by the agent; that which is not spoken of under any other name; and that which is described under some other name—are severally known as 'the indifferent,' 'the detestable,' 'the undescribed' and 'the optional.'

The Vikarya object is split up into two classes :—

प्रकृत्युच्छेद समूतं किञ्चित्काष्ठादिभस्मवत् ।

किञ्चित्त्रूषान्तरोत्पत्त्या सुवर्णादिविकारवत् ॥

'That which results by the total extinction of the productive substance, like the ashes of wood, &c.; and that which is produced by a change of form only, as gold, &c., are made into ornaments.'

कर्तुरिति किम्? Why 'an agent?' Witness, माषेष्वस्यं बध्याति he ties 'the horse amidst the beans.' 'Beans' cannot be the object of 'tying' because the horse desires them, but not the person tying.

तमव्यहृणं किम् ? Why 'most?' Witness, पयसादनभुक्ते 'he eats boiled rice with milk.' Because milk is simply auxiliary in enhancing the flavour and does not form the main object of the person eating.

No. 30.—**तथायुक्तं चानीप्लितम्**, (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsita* is *anipsita i. e.* the detestable and the indifferent.

Ex. ओटने भुजानेविषं भुक्ते 'he eats poison, while taking his food.' यामं गच्छन् तुष्णं स्युश्चिति 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By दूतरत् is meant श्रीटासीन्येन यत्पाप्यम् 'that which is attained by being passive' *i. e.* by showing no concern about the object gained.

No. 31.—**अकथितं च** (1-4-51). अकथितं च यत्कारकं तत्पर्मसंजं भवति । केनाकथित् मयादानादविशेषकाथाभिः । That which is not described is named 'the object undescribed.' Described by what? By *apádána* 'ablation, &c.' परिगण्यन् कर्तव्यम् 'let the verbs taking such an object be enumerated here'—

दुहियचिठधिप्रच्छिभिर्द्विजासुपयोगर्निमित्तमपूर्वविधा ।

ब्रुविशासि गुणेन च यत्सचते तदकीर्त्ततमाचरितं कविना ॥

उपयुक्तस्तद्युपयोगः, पयः प्रभति, 'what is employed as the object; as milk, &c.' तस्य मित्तं गवादि तस्य कर्मसंज्ञाविधीयते 'the productive cause of milk, &c.' *i. e.* the cow, &c., is named the object. पाणिनाकांस्यया चांगां देविप्राप्तः 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object?' Because they are already named the *Instrument*. तदर्थमात्र 'on the same account it is said.' अदूर्दर्विधा 'what has not been previously spoken of as coming under any other relation. ब्रुविशासिगुणेन च यत्सचते 'and what is connected with the abstract object of *bruti* and *sasi* 'to expound, to instruct.' तदकीर्त्ततमाचरितं कविना तदकथितसुक्तं सूत्रकारेण ॥ Pánini, the author of the Sútras, calls such a case, *the object undescribed.*'

Ex. गादेऽग्निधयः: 'he milks the cow (for) milk.' पैरवं गां याचते 'he begs the cow (from) Paurava.' मात्रवल्लज्जितवतम् 'he shuts up the cow in the cow-pen.' पैरवं गां भिद्वते 'he begs the cow (from) Paurava. दुःखविनोर्ति फलानि 'he gathers fruit (from) the tree.' माणवकं धर्मं शूते 'he expounds virtue (to) the boy.' माणवकं धर्मसनुशास्ति 'he teaches the boy

irtue.' This is the same as the Indirect object in English. Verbs having the above senses take an Indirect object.

मीवद्धार्हरतेऽचापि गत्ययोनां तथैव च ।
त्रिकर्मक्षेत्रुं प्रहण्ये द्रष्टव्यमिति निश्चयः ॥

Ni, 'to carry ;' *vahi*, 'ditto ;' *hri*, 'ditto.' (*चापि*) and also *ji*, 'to win ;' *manth*, 'to churn ;' *mush*, 'to steal' and likewise verbs meaning 'to go'—these are stated to belong to the class of verbs taking two objects ; there is no doubt of it.

Ex. याममजां नयति, हरति, कर्वति वहति आ 'he leads, takes off, drags or bears the goat to the village.' देवदत्तं शतं जयति 'he wins a hundred from Devadatta.' सुधां धीरनिर्विंश्मृगति 'he churns out nectar (from) the ocean of milk.' देवदत्तं शतं मुश्याति 'he steals a hundred (from) Deva.'

The following verbs too take two objects—

बलिभिर्त्ते वसुधाम् 'He begs the earth (from) Bali.' माणवकं धर्मै भावते भिर्त्ते, वक्ति आ 'he discourses on, declares or tells of virtue (to) the boy.' शतं दण्डयति देवदत्तम् 'he fines Deva a hundred.'

RULE OF CONCORD.—प्रधानकर्मयात्येवेलादीनाहुर्द्विकर्मणाम् । अप्रधाने शादीनांयत्त्वकर्तुभ्य कर्मणः ॥ The Great Teacher says that the verbal suffixes beginning with *la* are employed in the sense of the Principal object, i. e. the desired of verbs taking two objects, that they relate to the remote object of verbs like *duh*, &c.; to the agent of non-causal verbs and to the agent object of causal verbs (i.e. verbs taking the *ih* suffix).

लादयोनक्त्यत्त्वलर्थाः । The *lādi* suffixes are the conjugational suffixes, *kritya* suffixes, *kta* and those possessing the sense of *khul*.

Ex. नि, नीयते याममजा, नेया, नीता, सुनया = the goat is led to the village; must be led; was led, can be easily led. हु-ह्रियते भारो यामः, तर्याः, हृतः, सुहरः = ditto. क्रय-कर्त्तव्यते शाखा यामः, क्रट्या, कर्त्ता, सुकर्त्ता = the branch is dragged to the village; must be dragged, was dragged, can be easily dragged.

दुश्शादीनामप्रधाने कर्मयात्येवेलादीनासुः । The *lādi* suffixes agree with what is named the Indirect object of *duh*, &c.

Ex. दुष्ठि, गौमुरुद्धते पायः, दोषा, दुष्पा, सुदुष्पा = 'the cow is milked ; could be milked ; was milked ; can be easily milked. यच्छि,—पैस्त्रेणार्थिते, याच्छो वाचितः, सुयाचः = Paurava is asked the cow ; &c. उधि, जोःवरुद्धते गमः, अवरोधः = अवरुद्धः, स्ववरोधः = the cow-pen is shut up

with the cow, must be shut up, &c. प्रच्छु—माणवकः पन्थानं पृष्ठपते, प्रष्टव्यः एषः, सुप्रच्छः = the boy is asked the road, &c.

भिक्षि—पौरवोग्नभिद्वते, भिक्षितव्यः भिक्षितः, सुभिद्वः = Paurava is asked a cow, &c. चिज्ञ—श्वसो लक्षीयते फलानि, अवचेतव्यः अवचितः स्ववचयः = the tree is gathered of fruit; &c. ब्रूज्—उच्चते माणवकोधर्मम्, वक्तव्यः, उक्तः, सुवक्तव्यः = the boy is told of virtue; &c. शासु,—अनुशिष्यते माणवकोधर्मम्, अनुशासितव्यः अनुशिष्टः, स्वनुशासः = the boy is taught virtue; &c. वग्गि, गर्गाः शतं दण्डयन्ते दण्डाः, दण्डिताः, सुदण्डाः = the Gargas are fined a hundred, &c. जि—शतं जीयते, देवदत्तः, जेतव्यः, जितः, सुजयः = Devadatta is won a hundred; &c. सुषिः,—सुख्यते देवदत्तः शतं, मोर्धितव्या सुषितः, सुमोषः = Devadatta is stolen a hundred; &c..... अरण्यनायस्थायां कर्तुषर्यन्तावस्थायां कर्मणः सत्तोभिधाने लाटीनाहुः ॥

Ex. गमयति याम् देवदत्तम् 'he causes Devadatta to go to the village.' गम्यते याम् देवदत्तः गमयितव्यः, गमितः, सुगमः : 'Devadatta is caused to go to the village; must be caused, &c.' शुद्धर्थ, बोध्यते माणवकोधर्मम्, बोधयितव्यः, बोधितः, सुबोधः : 'the lad is caused to know virtue, &c.' प्रत्यय रानार्थः, भोज्यते माणवकोधर्मम्, भोजयितव्यो भोजितः, सुभोजः : 'the lad is caused to eat boiled rice, &c.'

अकर्मकः : 'Intransitive.' आस्यते माणवकोमासम्, आसयितव्यः, आसितः, स्वासः : 'the lad is caused to stay a month, &c.;' as regards *budhi*, to expound, *pratyavasúáurtha* 'to feed' and the like; and *śabdakarma* 'to teach, &c.' either the abstract quality or the principal object is represented by the verbal affixes.

Ex. बोध्यते माणवकं धर्मः भोज्यते माणवकमोदनः, पाठ्यते माणवकं वेदः, 'virtue is expounded to the lad, &c.'.....

Vártika. अकर्मक धातुभियोगदेशः कला भावो, गन्तव्यो इच्छाचकर्म संज्ञक इति वाच्यम् । It is stated that all intransitive verbs can take an objective of time, action, road, country.

Ex. कुरुन्वयिति 'he sleeps during his travel through the Kuru country.' मासमास्ते 'he stays a month.' गोदोहमास्ते 'he stays a long as the cow is milked' In the Passive voice, these become the subject; as आस्यते मासः, आसितः, &c. कुरुः सुप्यते, &c.....

No. 32.—गतिबुद्धिप्रत्ययसानार्थशब्दकर्माकर्मकाणामणिकर्त्तसणो ॥
(1-4-52). The agent of such verbs as mean 'to go,' 'to know ;' 'to feed,' 'to read' or of intransitive verbs, in the absence of *nich* (the causal suffix) is turned into the object in the event of their assuming the causal forms ending with *nich*.

Ex. गच्छतिमाणवको यामम्, 'the lad goes to the village' becomes गमयति माणवकं यामम्, 'he causes the lad to go to the village.' यासिमा गणको यामम् = यापयतिमाणवकं यामम् = ditto.

नीवस्त्रेर्न। The agent of *ni* and *vahi* denoting motion is not so changed. नापयति वा भारं भत्येन 'he causes the porter to carry the burden.' The 3rd case-affix is used. यहर्विनयन्तुर्कर्त्तव्यस्ति वक्तव्यम्, 'this exception does not apply when a driver or charioteer is meant.' यादयतिरथं याहान् सूतः 'the driver causes the horses to draw the car.'

बुध्यतेमाणवको धर्मम्, 'the lad knows virtue' = बोधयतिमाणवकं धर्मम्, 'he causes the lad to know virtue.' वैत्तिमाणवको धर्मम्, 'ditto.' = वैद्यति
तिमाणवकं धर्मम् = ditto.

प्रत्यशसानमयवहाः 'feeding, eating'—भुक्ते माणवकं भोदनम्, 'the lad eats boiled rice' = भोजयति माणवको भोदनम्, 'he feeds the boy with boiled rice' आदित्याग्रोर्न 'bat not the agent of *ad* or *khád*.' अतिमाणवकं आदनम्, 'the lad eats boiled rice' = आदयते माणवको आदनम्, 'he causes the lad to eat boiled rice.' Likewise यात्रितिमाणवहः = यादयति माणवकेन 'ditto.'

मत्तेद्विनार्थस्य प्रतिषेधेवक्तव्यः 'the verb *bhakshé* 'not denoting injury, is likewise excepted' भज्यतिपिण्डौ देवदेवदत्तः = भज्यतिपिण्डौ देवदत्तेन 'he causes Deva-latta to eat the sugar-ball.' But भज्यन्तिवलीयदात्मस्यम्, 'he lets the bulls injure the corn (by grazing).' अधोते माणवको वैद्यति 'the lad reads the *veda*.' अधाययति माणवकं वैद्यति, 'he teaches the lad to read the *veda*.' पठतिमाणवकं = पाठयतिमाणवकम्. | Intransitives—
आत्मेदेवदत्तः 'Deviadatta sits' आत्मतिदेवदत्तम् 'he seats Deva.' शतेदेवदत्तं 'Deva, sleeps.' ज्ञायति देवदत्तम्, 'he causes Deva, to sleep. एतेवार्थित किम्, 'why the agent of these' only?' Witness परतिदेवदत्तं आदनम् 'Deva cooks rice.' पाचयतिदेवदत्तेन आदनम्, 'he causes Deva to cook rice.' अपयन्तानामित्तिकिम्, 'why the agent of verbs without the *ni* suffix?' Witness गस्यतिदेवदत्तेऽयज्ञदत्तं, तप्यतः प्रयुक्ते (when another man causes Deva, to cause Yajñu i.e. to go.) गमयतिदेवदत्तेऽयज्ञदत्तं विष्वुमित्रः 'Vishnu causes Deva, to cause Yajña, to go.'

No. 33.—हृक्षत्तरस्याम् (1-4-53). The agent of *harati* and *karoti* without *ni* is made, by option, the object of the same with *ni*.

When *hṛi* denotes 'motion,' as हरतिभारं देवदत्तः 'Deva, carries the burden,' and when it means 'to eat,' as अभ्यवहृतिमाणवकयोदनम्, 'the lad eats boiled rice,' the objective can be used in the causal form by the preceding rule. Likewise, the objective can be used in case of *kri* too, when intransitive as ओदनस्यपूर्णाः छात्राः विकुर्यते 'the students who read for their bread grow worse.'

Again when *hṛi* means 'to steal' as चर्ति सुवर्णं चैरः 'a thief steals gold' and when *kri* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verbs is the aim of this aphorism. Thus चारयति भार माणवं माणवकेनदा 'he causes the lad to carry the burden.' कारयति कर्तृदेवदत्तं, देवदत्तेन 'he causes Deva. to make the mat.'

Vārtika. अभिवादिदृशोरात्मनेषद् उपसंख्यानम्, 'the agent of these two is also optionally changed to the objective, when they take *ātmane* suffixes in the causal form.'

Ex. अभिवादिगुरुं देवदत्तः 'Deva. praises the teacher.' अभिवादयत्तेऽगुरुं देवदत्तं, देवदत्तेन 'he causes Deva. to praise the teacher.' पश्यन्ति भूत्या राजानम् = (causal) दर्शयते भूत्यान् राजानम् 'he causes the (king's) officers to see the king.' दर्शयते भूत्यरिति वा ॥

Why 'the limitation of *ātmane* suffixes?' Witness दर्शयति चेत्रं मैत्रं मपरः 'another causes *chaitra* or *maitra* to see *maitra* or *chaitra*.'

No. 34.—स्वतन्त्रः कर्ता (1-4-54). स्वतन्त्रहृति प्रधानभूतहृति अगुणीभूतोत्ता यः क्रियाप्रसिद्धो स्वातन्त्र्यं विवर्यते तत्कारकं कर्तुमेत्तं भवति ॥ *Svatantra* means 'Independent absolute' Whatever is regarded as the absolute doer in respect of an action is called the agent. The following lines give an elaborate description of the agent:

प्राणन्तः शक्तिनाभान् व्यभावादिनादिपि ।
तदधीनपद्मतित्वात् प्रदृशानां निवर्तनात् ॥
अदृष्टस्याम्बिनिधे प्रविवेकेपि दर्शनात् ।
आरादप्युपकारित्वात् स्वातन्त्र्यं कर्तुरित्यते ॥

Fuel, &c., being employed by the agent discharge the office of Instrument, &c., while the agent already precedes them in activity. Instrument, &c., lie at the disposal of the agent i. e. are subservient to his will. They can be used or discarded at the will of the agent. The deputy of the absolute agent is found nowhere. But there do exist the deputies of Instrument, &c. (as नीषारेतिरित्यते 'he sacrifices with *nivāra* in the absence of rice'). In the complete absence of Instrument, &c., the agent alone can appear; आस्ते, श्वेते 'he sits, sleeps.' But in the absence of the agent, Instrument, &c. cease to exist. The agent is the immediate cause of an effect, while the instrument is simply auxiliary in the production of it.

This description of the agent implies 'living beings' but the characteristic, अनुगमन 'Independence' may also apply to lifeless things, as रथो याति 'the car goes along.'

Ex. देवदत्तः पचति 'Devadatta cooks.' स्वाली पचति 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—तत्पर्योजके हेतुत्रय (1-4-55). *Tat* denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. कारयति 'he causes one to do.' शारयति, भावयति, स्थापयति, &c. First the *nich* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Panini's Sutras dealing with them. As to the Sanskrit notes they were taken either from the Padamanjari or from Kāśikā. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

CHAPTER II.

"USE OF CASE-AFFIXES."

No. 36.—अनभिहितं (2-3-1). This is a heading rule. अनभिहिते, अनुके अनिर्दिष्टे कर्मादी विभक्तिर्भवति A case-affix is used in the sense of the object, &c., when the object, &c. are not specified. केनानभिहिते, तिष्ठ-कृत्तद्धितसमादैः 'not specified by what?' By *tī* suffixes, *kriti* suffixes, *taddhut* suffixes and compounds. हरिः सेवते 'Hari is worshipped.' Here the conjunctional suffix *ते* denotes 'Hari' the objective subject (*i.e.* the verb agrees with Hari). लक्ष्म्या सेवितः 'served by Lakshmi.' शतेन क्रांतः, शत्यः 'a thing bought for a hundred.' समाप्त-प्राप्तमुदकं ये याम् प्राप्तेऽपको यामः 'a village supplied with water.'

The *nishtha* suffix *kta* in *sevitah* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. बन्धकारकेतु सावकाण्डा प्रथमा 'the 1st case-affix finds room for action only when case-relations are not spoken of *i.e.* when the sense of the

Crude form is to be expressed ; as द्रव्यति 'a tree.' In speaking of a tree as such we simply assert its existence; 'astī' i.e. exists' must be understood to determine what the word 'tree' denotes.

No. 37.—कर्मणा द्वितीया* (2-3-2). कर्मणा कारकेयानंग्या तत्र द्वितीया विभक्तिभवति ॥ The 2nd case-affix is used in the sense of the object, i.e. in the sense of number expressed by the objective relation. हरि भजते 'he worships Hari.' याम् गच्छति 'he goes to the village.'

Vārtika. उभसर्वतसैः कार्याधिपूर्यद्वितुत्तम् । द्वितीयाऽन्वेदितान्वेषु ततो उच्चत्रापि द्रश्यते ॥ Let the 2nd case-affix be used of nouns governed by उभयतः 'on both sides of' and सर्वतः 'all about' (पञ्चमात्मस्त्व) — by धिक् 'sie on;' by उपरि 'above;' अधि 'in, at;' अधस् 'below, under;' — and by the reduplicated forms of these three; and the same is found used in regard to other prepositions too.

. Ex. उभयतः कृष्णं गोपाः 'cow-herds (standing) on either side of Krishna.' सर्वतो यामम् 'all about the village.' उपर्युपरियामम् 'above the village.' अध्यधियामम् 'in the midst of the village.' अपेत्योग्यामम् 'down the village.'

अभितः परितः समयानिकवाहाप्रतियोगेषु—The 2nd case-affix is used after a noun governed by *abhitah*, &c.

Ex. अभितोग्यामम् 'about the village.' परितोग्यामम् 'around the village.' समयायामम् 'within or near the village.' निकपयामम् 'near or without the village.' हारेवदत्तम् 'sie on or woe to Deva.' द्विभूतिन् प्रतिभावित किंचित् 'nothing pleases a hungry man.' Here *prati* is not *karma* *prav.* i.e. a preposition. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out, prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—तृतीया च होष्टन्तसि (2-3-3) कर्मणीति वर्जते । *Karmani* 'in the sense of the object' still continues. The 3rd case-affix is used instead of the 2nd to denote the object of the verb *hu* in the Vedas. यथा-

* There are 7 triads of case-affixes ; each triad consisting of three affixes expressing singularity, duality and plurality respectively. Now by 'dvitīyā' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form—a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Kāśikā.

वाऽग्निहोत्रं जुह्येति 'he propitiates Agni by rice-gruel.'—*Vedic.* यजागृष्णिन् होत्रं जुह्याति । Secular—'he casts the offering of rice-gruel into the fire.'

No. 39.—अन्तरान्तरेण युक्ते (2-3-4). The 2nd case-affix is used in connection with *antara* and *antareṇa*.

Ex. अन्तरत्वां च मां च कमण्डलः 'there is the gourd between thee and me.' अन्तरत्वां &.....

The word *antareṇa* besides signifying 'position between' means 'without;' as अन्तरां पुष्टकारं न फ्रिचिल्लभ्यते 'nothing can be had without exertion'

No. 40.—कानाध्वनेरत्यन्तसंयोगे (2-3-5). The 2nd case-affix is added to words denoting time and distance, when the utmost proximity is expressed.

क्रियागुणादृश्यः साक्षेयन कानाध्वनेः सम्बन्धेऽत्यन्तसंयोगः 'this utmost proximity is the relation of time and distance with action, quality and substance in whole (but not in part.)'

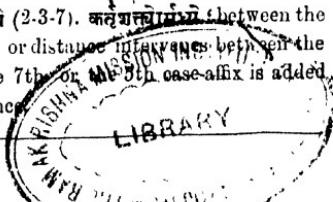
Ex. Time and action—मासमधीते 'he reads a month.' Time and quality—मासं कल्याणी 'a month with a lucky night.' मासं गुडधाना 'a month in which people eat fried rice or barley with sugar-balls. Distance and action—क्रोशसभीते 'he reads while going a *krośa*.' क्रोशं कुटिलानदी 'the river is a *krośa* serpentine.' क्रोशं पर्वतः 'the hill extends a *krośa*.' अत्य तसंयोगे—इति किम्? Witness मासस्य द्विरथीते 'he reads twice a month.' क्रोशस्य इतेभ्ये पर्वतः 'there is a hill at some place in a *krośa*, i. e. does not extend throughout'

No. 41.—अपवर्गं रुत्यां (2-3-6). अपवर्गः फलपाप्तो सत्यां क्रिया परिमाप्तिः । *Apavarga* is the full completion of an action as resulting in the attainment of some end. The preceding sūtra should be read with this.

When the fruit of doing an action during a given time and over a given distance is gained; the 3rd case-affix is added to the noun denoting time and distance.

Ex. मासेनानुवाकेऽधीतः 'Anuvāka was thoroughly studied in a month.' क्रोशेनानुवाकेऽधीतः 'Anuvāka was fully mastered in walking a *krośa*.' मासमधीतः नायातः 'it was read for a month, but no success was gained.'

No. 42.—समीपद्वयो कारकमध्ये (2-3-7). कर्तृशत्रुप्राप्तिः between the two actions of an agent. When time or distance is interposed between the actions or powers of an agent; the 7th or 8th case-affix is added to the noun denoting time or distance.



Ex. अद्य भुज्यादेवदनोद्गृष्णे द्वाहाद्वाभेत्ता 'having eaten today, Devadatta will (again) eat in two days.' इहस्योऽर्थमिष्यासः कोशे लहवं विष्यति 'standing here this archer can hit a mark a *krośa* distant.'

No. 43.—कर्मप्रत्यक्षनोययुक्तेद्वितीया (2.3-8). The 2nd case-affix is used of what comes with a preposition. As in English the noun which comes after a preposition is called the object of it, although it is not the logical object of a verb; so in Sanskrit the 2nd case-affix, the sign of the objective is added to a noun joined to a preposition. अनुर्लक्षणे 'anu in the sense of cause is a preposition.' शाकल्यसंहिता मनुष्यार्थं 'it rained heavily just after the recitation of the hymns of Śākalya—that is the two events took place as cause and effect.'

No. 44.—यस्मादधिकं यस्य सेष्वर बहुनं तत्र सम्प्रमो (2.3-9). The word denoting that which one is greater than or master of, takes the 7th case ending.

Ex. उपर्यां द्रोगः 'a *droga* is above i.e. greater than a *khāri*. अधि ब्रह्मदत्ते पंचालाः 'the Punjab is under Brahmadatta.' अधिपंचालेषु ब्रह्मदत्तः 'Brahmadatta is lord over the Punjab.'

No. 45.—पंचम्यपाहपरिभिः (2.3-10). The 5th case-ending is used in connection with *apa*, *ān* and *pari*.

Ex. आत्रिगतेष्यो वृष्टोदेवः 'it has rained without Trigarta.' आपाट-लिपुशाद्वृष्टोदेवः 'it has rained as far as Patna.' परिपत्रिगतेष्यो वृष्टो-देवः 'it has rained round about Trigarta.'

Pari as read with *a-pa*, marks exclusion. Hence, not here, वृचं वृचं परिविद्योत्ते विद्युत् 'the lightning flashes, behind and before, above and below the tree.'

No. 46.—प्रतिनिधिपतिदाने च यस्मात् (2.3-11). मुख्यसदृशः प्रतिनिधिः 'a substitute like the chief one.' When a representative or an exchange is denoted; the 5th case-affix is added to the noun denoting the person represented or the thing exchanged.

Ex. अभिमन्तरजूनतः प्रति 'Abhimanyu is the representative of Arjuna.' मावानस्मीतिलभ्यः प्रतियक्षक्ति 'he gives him beans in exchange for sesamum seeds.'

No. 47.—गत्यक्षक्तिं ह्रिसोया वहुष्यो जेष्टायामनध्वनि (2.3-12). *Chestá* meatis actual motion. Both the 2nd and 4th case-affixes are severally used in the sense of the object of the action denoted by verbs of motion, but not in the sense of the object of distance or road.

Ex. यामं गच्छति or यामाव गच्छति 'he (actually) goes to the village.' यामं यामाय वा वज्रति 'ditto.' गत्यर्थप्रवृण्य किम्? नोदने पचति 'he boils rice.' कर्मणीति किम्? अश्वेन वज्रति 'he goes on horse back.' सूक्ष्मापामिति किम् मनसा पाटलिपुत्रं गच्छति 'he dreams of going to Pātaliputra.' अनन्धनीति किम्? अध्यानं पन्चानं वा गच्छति 'he goes the way.'

No. 48.—चतुर्थी सम्माने (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide* Nos. 10 and 10a. *Káraka.*

देवदत्तायरोचते 'it pleases Devadatta.' पुष्टेभ्यः स्वृहयति 'he longs for flowers.' &c.

Vártika. चतुर्थीविधाने ताटर्थउपसंख्यानम् तस्माद्वं' तदर्थमिति. The 4th case-affix is used to denote the use or purpose of a thing.

Ex. पूष्णायटारू 'wood for a sacrificial post.' कुण्डलायहिरण्यम् 'gold for an ear ring.' रस्त्रायत्याली 'a kettle to cook in.' आवहननयोद्युख्यम् 'a mortar for cleansing rice, &c., कृति संप्राप्तमाने चतुर्थी वक्तव्या 'the 4th case is used, when *kṛitip* means 'to be good or effective.' सूक्ष्माय कर्मते, सम्प्रवाते कायते वा यवात् 'rice gruel is good, or a cure, for urinary diseases.' उत्पातेन जाप्यमाने चतुर्थी वक्तव्या। When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय करिना विद्युटातपायातिलोहिनी ।

पीतावर्याय विज्ञेया, दुर्भिक्षाय सिता भवेत् ॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vár. हितयोगे चतुर्थी वक्तव्या 'the 4th case-affix is added to a noun coming with *hita* 'useful.'

Ex. गोभ्येद्वितम् 'useful to cows.'

No. 49.—क्रियाद्योपदस्य च कर्मणि स्थानिनः (2-3-14) The 4th case-affix is added in the sense of the object of a verb ending with *tumun* and *ṇvul* (*i. e.* a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *ṇvul* are used to form gerundial infinitives with the force of the future.

Ex. फलेयोयाति (फलान्याहर्तुम्) = he goes to bring fruit. नमस्कुम्हं चासंक्षाय (तमनुकूलयितुम्) = 'he salutes Nrishma to propitiate Nm.'

No. 50.—तुम्योद्य भावयचनात् (2-3-15.) The 4th case-affix is added to a verb ending with *ghāt* &c. in the sense of the *tumun* suffix.

Ex. पाकाय व्रजति 'he goes to cook food.' यागाय व्रजति 'he goes to offer a sacrifice.'

No. 51.—नमःस्वस्तिस्वाहावधालंवद्योगाच्च (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. हरये नमः 'salutation to Hari.' स्वस्ति प्रजायः 'prosperity to the people.' स्वाहा इनये 'an oblation to Agni.' Sváhá is the personified wife of Agni 'the God of fire.' स्वधा and वषट् are prayers or exclamations uttered on presenting an oblation to the manes of the departed. पितॄभ्यः स्वधा 'an offering to the manes.' देवेभ्यो हरिरङ्गःभुः समर्थः शक्त इत्यादि 'Hari is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—मन्यकर्मण्यनादरंविभाषाप्राणिषु (2-3-17.) The objective of *manyā* 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. नत्यांत्युं तथाय ए मन्ये ॥ 'I don't value thee at a straw.' नत्याबुसंबुसाय वा मन्ये 'ditto.' मन्यति परहं किम्? नत्यांत्युं चिन्तयामि । अना दरद्वाति किम्? Why 'in the sense of despising?' Witness—अप्यमानं दृष्टं मन्ये, मन्ये काष्ठमुलूख्यनम् । अन्यायास्तं सुतं मन्ये यस्य माता न पश्यति 'I regard stone as a millstone and wood as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why 'अप्राणिषु?' Witness नत्याशशगालं मन्ये 'I do not regard thee as a jackal.'

Vártika. नैकाकाचशुकश्चालंवद्येष्विति वाच्यम् । The 4th case-affix is not added to *nau*, &c.

Ex. नत्या नावमन्तं वा मन्ये 'I do not regard thee as a boat or corn.' नत्या कांकं शशालं वा मन्ये 'I do not, &c.'

No. 53.—कर्तुकरणयोस्त्रीया (2-3-18.) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. देवदत्तेन कृतम् 'it was done by Devadatta,'—the agent. माधवेनभुक्तम् 'It was eaten by Madhava'—ditto. टाँगं लुनाति 'he reaps with a sickle.' परशुनाडिनति 'he cuts with a hatchet.'—The instrument.

Vártika. प्रकृत्यादीनं सुपूर्णश्चायानम् ॥ Words like *prakṛiti* 'nature,' &c., take the 3rd case-affix.

Ex. प्रकृत्यावारः 'naturally agreeable or handsome.' प्रकृत्याभिष्ठः, (a man) handsome by nature. प्रायेण यज्ञिकः 'a frequent sacrificer.' प्रायेण यज्ञिकाः 'a great many sacrificers.' गायेऽस्मिन्नोत्रेण 'my patrony-

inc is Gárgya' समेणावति 'he runs straight.' विषमेणावति 'he runs crooked.' द्विद्रोहेन धार्यं क्रीणाति 'he buys rice by a measure of two drosas.' सदस्यं पशून् क्रीणाति 'he buys animals by hundreds.'

No. 54.—सहयुक्तेऽप्यधाने (2-3-19) क्रियागुणदृच्छीर्दयोः सम्बन्धेसति सह-
ग्रव्यस्य पर्याप्ति भवति, यस्य क्रियादिसम्बन्धः शब्देनाच्चते तत्या प्राधान्यम्—Pada-
manjari.

'The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhána*, 'chief.' A word of secondary importance governed by *saha* 'with' takes the 3rd case-ending.

Ex. पुत्रेण सहागतः विताः 'the father came with his son.' Likewise पुत्रेण सादर्थम् 'with the son.' The 3rd case-affix applies even when *saha* is left out.

For example the sútra वृद्धोऽयना where *saha* is understood after *yúndā*.

पुत्रेण सह स्थूलः 'he is fat as his son.' पुत्रेण सह गोमान् 'he possesses the cow in common with his son'

No. 55.—येनाद्विकारः (2-3-20). Here *añga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. अवृत्ता कामा 'he is blind of an eye.' पादेन खंजः 'he is lame in one leg.' पालिना कुपठः, कुलिः वा 'he is deformed of one hand.' अंगा विकार इति किम्? अविकाराण्यमस्य 'his eye is blind'—does not express deformity in whole.

No. 56.—इत्यं भूतलक्षणे (2-3-2) सत्यते येनोति लक्षणं, येन श्वेतच्छत्रादिना राजत्वादिप्रकारविशेषापवत्याच्चोनन्त्यते, तदित्यमृतनक्षणम् । That which points out or marks out is *lakshana*. For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called चक्रं भूतलक्षणम् । The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex. अपि भगवान् कमण्डलुगाकाञ्चमद्राक्षोत् 'did you know him to be a scholar by the gourd (in his hand)?' जटाभिस्ताप्तः 'he is an ascetic by his matted hair.'

No. 57.—संज्ञेऽन्तरस्यां कर्मणा (2-3-22) The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sunjña* 'to know well.'

Ex. विद्यापितरं वासुंजानीते 'the child knows the father well.'

No. 58.—हेतो (2-3-23). फलसाधनयोगः पदार्थोलोके हेतुरच्चते । तत् वाचिनसूत्रीयादिभवित्तिर्भवति ॥ An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a productive cause.

उत्तम् च-द्रव्यादिविषयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while Kāraka, (a case) is always connected with a verb.

Ex. दण्डेन घटः 'a potter's stick, the cause of a jar.' विद्यायायः 'learning, the cause of fame.' पुरुषेन हृष्टोहरिः 'virtue, the cause of the manifestation of Hari.'

No. 59.—अकर्तव्यैर्णोपर्वतमो (2-3-24). हेताविति वर्तते . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. शास्त्रदुर्दः 'bound by a debt of a hundred.' अकर्तरोति किम् 'why devoid of the idea of the agent?' Witness शास्त्रं छन्दितः here the agent is implied, hence the 3rd case-affix is used in accordance with सत्ययोजको हेतुरच्च ॥

No. 60.—विभाषागुणेऽस्तियाम् (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the feminine.

Ex. ज्ञानादुर्दः, ज्ञानेन ऋषः 'bound by ignorance.' पापिदत्यादसुक्तः 'liberated by learning.' गुणपद्धतिं किम्? पर्वतकुलम् 'wealth being the cause of a family.' Because the wealth is not an attribute. अस्तियाविति किम्? Witness बुद्धामुक्तः 'liberated by knowledge.'

No. 61.—षट्ठीहेतुप्रयोगे (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. अस्त्व वैतार्दसति 'he lives for the sake of corn.'

No. 62.—छर्वनावस्तुतीया च (2-3-27). The 3rd case-affix too is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. केन हेतुनावसति 'what for does he live?' येन हेतुना 'by which cause, &c.'

Vārtika. निर्मलकारणहेतुषु उत्थासां प्रायदर्शनम् 'all the case-affixes are generally used of *nimitta*, &c.'

Hence. किं निमित्तं, केन निमित्तेन, कस्मैन्निमित्ताय, कस्मात् निमित्तात्, कस्मैन्निमित्तस्य, कस्मिन्निमित्ते आ—वर्तति 'what for or why does he live!'

प्रायश्चित्तादेवासर्वनामः प्रथमाद्वितीये न भवतः “the statement ‘generally’ implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used.” Hence, असेन कारणेन, अक्षाय कारणाय, अक्षात्कारणाद् अक्षस्य कारणास्य, अचे कारणे—वृष्टिः ॥

No. 63.—प्रापादाने एंचमी(2-3-28). The 5th case-affix is used in the sense of ‘ablation.’

Ex. प्रापादात्प्रवृत्तिः ‘he comes from the village.’ पर्वतादवरोहति ‘he comes down the hill.’ शुकेभ्यो विभेति ‘he fears wolves.’ अध्ययनात्पराजयते ‘he feels sick of studying.’

Vártika. एंचमी विधाने स्वव्लेपे कर्मगुपत्संख्यानम् । As regards the use of the 5th case-affix, it is stated to come in the sense of the object of a participle ending with *lyip*, when the participle so ending is omitted.

Vártika. अधिकरणे चोपरंख्यानम्: Ex. प्रापादात्प्रवृत्ते (प्रापादमाहृष्टा ‘he looks out from the balcony’ (i. e. having ascended to the balcony.)’

आसने उपविश्य प्रेहते or आसनात्प्रेहते ‘sitting on a seat he looks—’ ब्रह्मुराणिकारुष्टिः ‘she blushes at seeing her father-in law.’

Vártika. प्रबन्धव्यानयोज्ञ एंचमीवक्तव्या ‘the 5th case-ending is also used in asking a question and in declaring something about place or time.’

Ex. कृतेभवान्, पाटलिपुत्रात् ‘where do you come from? From Patna.

Vártika. यत्प्रकाखकालनिर्माणं तत्र एंचमी वक्तव्या ‘in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.’

Ex. गयीपूरमसः संकाश्यं अत्यारियोजनानि, Sánkásya is four leagues from Ganidhumán. कार्तिका आपह्यायोमासे = there is a month from Kártíki to Agraháyapi.

Vártika. तद्युक्तात्काले सप्तमी वक्तव्या ॥ And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *mása* in the preceding example takes the 7th case-affix.’

Vártika. अध्यनः प्रथमा सप्तमी च वक्तव्या ‘the 1st and the 7th case-affixes are added to the word denoting a measure of distance.’

Ex. बनाद् यासो योजनं, योजने वा ‘the village is a league distant from the forest’ the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—अन्यारातिरसेटिक् शब्दान्जूनरपदाजाहियुके (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. अन्यो, भिन्न, इतरो वा देवदत्तात् 'other than Devadatta.' आरात् 'near to or remote from the forest.' अते कृष्णात्, 'without Krishna.' पूर्वायामात् 'east of the village.' पूर्वायीयामात्रसन्तः 'the spring season precedes the summer.'

टिश्चिष्टः शब्दोटिक्षव्यः 'a word, as seen used in the sense of cardinal points.'

Ex. उत्तरोशीघ्रोवसन्तात् 'the summer follows the spring.' अवयव-अच्छयोगे तु च 'but a word denoting a thing expressive of parts does not take the 5th case-affix.' Hence, पूर्वं कायस्य 'the front of the body.' अन्जूनरपद 'a word ending with the root *anju*.'

Ex. प्रागुपामात्; प्रत्यग्पामात् 'before or behind the village.' आच्च-दक्षिणायामात् 'to the south of the village.' आहि-दक्षिणाहि यामात् 'to the south of the village.' *Ach* and *ahi* are *Taddhit* suffixes.

प्रभति, आरभ्य, and ब्रह्मस् are also used with words ending with the 5th case-affix.

Ex. भवात् प्रभति, आरभ्य वा सेव्यो हरिः 'Hari is worshipped from the beginning of the creation.' यामात्रुदिः 'to the outside of the village.'

No. 65.—पञ्चतसर्थपत्तयेन (2-3-30). A noun joined to a word ending with a suffix that expresses the sense of the *Taddhit* suffix *atasuch* takes the 6th case-affix.

Ex. दक्षिणातो यामस्य 'to the south of the village.' उत्तरतो यामस्य 'to the north of the village.' पुरस्ताद् यामस्य 'in front of the village.' उपरि, उपरिष्ठाद् यामस्य 'above the village.'

No. 66.—एनपाटितीया (2-3-31). A noun joined to a word ending with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. दक्षिणेन, उत्तरेण वा यामस्, यामस्य वा 'to the south or north of the village.' The 6th case-affix too is used.

No. 67.—एथगिवनानानाभिष्कृतीयाऽन्यतरस्याम् (2-3-32). The 3rd case-affix is optionally added to what is joined to *prithuk*, *vina*, &c.

Ex. रामेण, रामं, रामात्-एथक्-विना 'without or save Ráma.'

विना यातं विना यद्यैविद्युत्पत्तनं विना ।

विना हस्तिकतान्दोवाङ्केनेमै पातितो द्रुमै ॥

Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees ? नाना देवदत्तेन नानादेवदत्तात् 'different from Devadatta.'

No. 68.—करणे च स्तोकान्यकच्छक्तिपयम्या सत्यवचनय (2-3-33). The 3rd case-affix is optionally added to *stoka*, &c., in the sense of the instrument (the fifth case-affix is used in the alte native); when they do not denote substances.

Ex. स्तोकेन् स्तोकाद्वा मुक्तः 'little or scarcely liberated; narrowly escaped.' अल्पान्युक्तः, अल्पेन्युक्तः 'escaped with some exertion.' कच्छक्तिपयेन मुक्तः कतिपयान्युक्तः, 'ditto.' असत्यवचनप्रति किम्? Witness स्तोकेन त्रिष्णा तृष्णा, 'one killed by a little poison.' अल्पेनमधुनापत्तः 'one intoxicated by a little wine.' Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as स्तोकं मुच्चति 'he escapes a little.'

No. 69.—दूरान्तिकार्थं पश्यत्तरस्याम् (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*.

Ex. दूरं यामात्, दूरं यामस्य 'far from the village' विषकाटं यामात्, विषकाटं यामस्य 'near the village.' अभ्यांशं यामात्, अभ्यांशं यामस्य 'ditto.' &c.....

No. 70.—दूरान्ति कार्येभ्यो द्वितीया च (2-3-35). The 2nd case-affix is added to words, meaning 'far' and 'near' (the force of *cha* 'and' accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. दूरं यामस्य, दूराद् यामस्य, दूरेणा यामस्य 'far from the village.' असत्यवचनप्रहणान्वर्तते सत्यवचनेभ्यो यथायथं विज्ञयो भवति 'The statement "when.....substances" still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.' दूरः पन्थः 'a remote road.' दूराध्येदेहि 'give something) for the distant road.'

No. 71.—सम्प्रथिकरणे च (2-3-36). *Vide* No. 25a. The conjunction *cha* 'and' gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus दूरे यामस्य, अन्तिके यामस्य !

Vártika. सम्प्रमीविधानेत्कर्येन्द्रियस्य कर्मण्युपसंख्यानम् The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *kta* followed by the *Taddhīt* (nominal) suffix *in*.

Ex. अधीतीव्याकरणे (for व्याकरणम्) 'one learned in grammar.' परिगणिते याज्ञिकं 'one counted as a sacrificer.'

Vártika. साध्यसाधुयोगे च सप्तमी वक्तव्या The 7th case-affix is added to what is connected *sádhу* and *asádhу*. साधुत्रैवदसोमातरि 'Devadatta is well-conducted to his mother. आसाधुः चितरि 'ill-conducted to his father.'

Vártika. कारकाहांशां च कारकस्ये सप्तमी वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' जल्देषु भुजानेषु दरिद्रा आसते 'the rich eating, the poor sit without food.' i. e the Nominative abso.ute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेषु-आसीनेषु जात्वा: भुजन्ते.

Vártika. निमित्तात्कर्मसंयोगे सप्तमी वक्तव्या The 7th case-affix is added to what denotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मशि द्वीपिनं हन्ति दन्तयोर्हन्ति कुञ्जरम्-केशेषु चमरीं हन्ति चोचि पुष्कलकोऽहतः 'one hunts the unicorn for its hide; the elephant for the tusks; the *yak* for the bushy tail, and the musk-deer for the scrotum.'

No. 72.—यस्य च भावेन भावत्तच्छाम् (2-3-37). यस्य च भावेन यस्य च क्रिया क्रियान्तरं लक्ष्यते, ततो भाववतः सप्तमीविभक्तिर्भवति When anyone whose action points out the action (i. e. the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोपु दुश्मानासु गतः, 'he went when the cows were being milked.' दुश्मास्वागतः 'and he came back after they had been milked.'

No. 73.—वाष्ठो जानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. उडसः, उडति वा प्राप्ताजीत् (पित्रादिकस्य रोदन मनादृत्यप्रवर्ज्यां कातवान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रोशिणि प्राप्ताजीत्.

No. 74.—स्वामीश्वराधिपतिदायादसाङ्गपतिभूप्रसूतेष्व (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svámí*, &c.

Ex. गवां स्वामी or गोपु स्वामी 'the lords of the cattle.' गोप्येश्वरः गोप्यधिपतिः 'ditto.' गवां दायादः (दीप्त इति दायोऽशदायमादत्तैति) 'who gets cows as his share?' गवां साक्षी, गोपु साक्षी 'one who looks after cows.' गवां प्रतिभूः 'a surety of cows.' गोपु प्रतिभूः 'ditto.' गवां प्रसूतः गोपु प्रसूतः 'born among cows.' = गादवानुभवितुं जातः 'born only to know the cows.'

No. 75.—आयुक्तकुशलाभ्यां चासेवायाम् (2-3-40). आयुक्तो व्यापारितः; कुशलःनिपुणः 'employed ; skilful.' When a word is joined to *ayukta* or *kuśala*, it takes the 6th case-affix to express an assiduous performance of an action ; and the 7th case-affix as well.

Ex. आयुक्तः कटकरण्यस्य कटकरणे वा 'busily employed in making a mat.' कुशलः कटकरण्यस्य कटकरणे वा 'skilful in making a mat.' आसेवायामिति किम् ? Why 'to express an, &c. ?' Witness आयुक्तो गोः शक्ते (शंषद् युक्तः) 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—यत्तद्व निर्द्धारणम् (2-3-41). जातिगुणाक्रियाभिः समुदायादेकदेशस्य पृथक्करणं निर्द्धारणम् 'When an individual is separated from a class on account of superior kind, quality, or action, the word denoting the class is exhibited in the 6th as well as in the 7th case.'

Ex. मनुष्याणां क्षत्रियः भूरतमः (or मनुष्येषु) = a Kshatriya is the bravest of men. गधां (or गोषु) कृष्णा संपच्छीरतमा 'a black cow produces milk most of all.' अध्यगानां (or अध्यगेषु) धावन्तः 'शीघ्रतमः : the running are the swiftest of the road-going.'

No. 77.—पञ्चमीविभ्रते (2-3-42). पञ्चमीविभ्रते 'when the site of specification, is divided, i. e. when different classes are compared, the 5th case-affix is used.'

Ex. मातुराः पाटिलिपुर्वभ्यः आत्मतराः 'the people of Mathurā are more well-to-do than those of Patnā.'

No. 78.—साधुनिपुणाभ्यामर्दीपां उपम्यप्रतेः (2-3-43). In connection with *sādhu* and *nipuna*, a word takes the 7th case-affix, when respect or obedience is denoted ; but not when *prati*, &c., are used with it.

Ex. मातरि साधुनिपुणो वा 'he is obedient or respectful to his mother.' अर्चीयामिति किम् ? Why 'when respect, &c. !'

Witness सा'धुर्मोरताजः 'the king's attendant is native.' तत्कथने न भवति ! In stating a fact, but not an induced quality, the 6th case is used. अप्रतेरिति किम् ? Witness साधुदेवदत्तो मातरं प्रति 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmapravachniya*.

Vártika. अप्रत्यादिभरिति वाक्यम् ! It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence; साधुदेवदत्तोमातरं परि मातरमनु ॥

* 'क्षवापाऽ—उद्य' makes साधुः; निपुण+कः=निपुणः ॥

No. 79.—प्रसितोत्सुकाभ्यां तृतीया च (2-3-44). प्रिज्ञबन्धने, प्रकृतेण वद्धः प्रसितः : 'shid, to bind ; with pra, well-bound, devoted to, fond of, &c.' And the 3rd case-affx is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. केशः प्रसितः, केशेषु प्रसितः : 'fond of his locks of hair.' प्रसित उत्सुको वा हरिणा हर्षा वा 'zealously attached to God, delighting in God.'

No. 80.—नक्षत्रे च लुपि (2-3-45). लुबन्नाचच्चत्रश्वात् तृतीया सप्तम्यो विभक्तौ भवतः : The 3d as well as the 7th case-affx is added to a word ending with *lup* and meaning a lunar asterism.' By 'लुबन्नविशेषे' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense.

Ex. मूलेनाद्याहयेष्टर्थं अवगेन विसर्जयेत् 'let one invoke the Goddess Sarasvati at the beginning of Mulanakshatra and bid farewell to her when Siāvanya comes.

पुष्ये पायसमप्नोत्यात् 'let one eat milkfood during Pashya Nakshatra.' Why लुपि? Witness पुष्ये ग्रन्तः : 'there is saturn in the Pushya constellation.'

No. 81.—प्रातिपदिकार्थालङ्घपरिमाणवचनमात्रे पथमा (2-3-46). 'प्रातिपदिकार्थः सत्ततिः'—the sense of the crude form of a word is the essence of it, i.e. is always present with it. योर्थः सत्तते एव एव लं न जात्यादिरूपे न लिङ्गसङ्ख्याकारकशक्तियोगी स इह प्रातिपदिकार्थस्त्वन् विवरितो यथा व्यार्थ-इत्यर्थः. अव्यार्थो त्रिः केवलमस्तीति : अते वक्तुं न पुनरोद्ग्रस्ताटुश्च इति गीतः गुणावत्यादी तु सत्त्वरूपेर्यं लिङ्गसङ्ख्यादेवसिद्ध्यतीति भावः : That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But गीतः : 'a cow;' गुणः : 'white'—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

‘ By परिमाणम् is meant द्वात्रिः a measure of capacity = $\frac{1}{16}$ of a *kharī* and the like. वचनम् denotes singularity, duality or plurality.

मात्राशब्दः प्रत्येकमिमसंख्यते, "the word *mátra* 'only' refers to each term in the aphorism." Hence, the *sútra* should be translated thus—Let there be employed the 1st case-affix, where the sense is that of the crude form only, or where the additional sense of gender only, or of measure only, or of number only is prominent.

Examples of *Pratipadikáratha*—उच्चैः 'high up.' नीचैः 'below.'

..... Gender—कुमारी 'a maiden.' वृत्त 'a tree.'

..... Measure—द्रोणा (वीहिः) 'a *drona* of rice.'

..... Number—एकः 'one.' द्वयः 'two.' अन्तः 'many.'

It should be noted here that *number* is used in the technical sense; otherwise the use of *su* with *eka*, of *au* with *dvī* and *jas* with *bahu* will be absurd, because these words already possess the sense of the affixes attached to them.

No. 82.—सम्बोधने च (2-3-47). आभिसुख्यकरणं सम्बोधनम् 'to address.' Or when the additional sense is that of addressing or calling, the 1st case affix is employed. हे राम 'O Ráma.'

No. 83.—सात्तमन्तितम् (2-3-48). A word ending with the 1st case affix that is employed in addressing is named *ámantrita* (the Nom. of address). The 1st syllable of an *ámantrita* is acutely accented (आमन्तितस्य च).

No. 84.—एकवचनं सम्बुद्धिः (2-3-49). The singular case-affix of the 1st triad being appropriated to the vocative is named *sambuddhi*. हे पटो, हे राम, &c.

No. 85.—बल्लीशेषे (2-3-50). • कर्मादिभ्योऽन्यः प्रातिपदिकार्थ्यतिरितः स्वस्वामिसम्बन्धादिः शेषस्तत्र बल्लोदिभित्तिर्भवति । Let the 6th case-affix be employed in the remaining case—that is to say—where the relation between property and its owner apart from that of the objective, &c., and exclusive of the sense of a crude form is intended to be expressed.

Ex. राजः पुष्टः 'the king's man.' पश्योः पादः 'the foot of an animal.' पितुः पुजः 'the son of the father' &c.

No. 86.—ज्ञेयिटर्यस्य करणे (2-3-51). The instrument of *janati*, when it does not mean *to know*, is put in the 6th case.

* उपरुक्तादन्ययोः, कर्मादियश्च प्रातिपदिकार्थं पर्यन्ता उपरुक्ता इत्याह—
other than the relations spoken of above is *sesha*. The relations treated of above begin with the objective and end at the *sutra* *prátipada*, &c.

Ex. सर्पिणो जानोते (सर्पिणा करणेन प्रवर्तने) = he engages in the sacrifice with clarified butter.' अथवामिद्याज्ञः नवचनः 'or it means false knowledge,' as सर्पिणिरतः प्रतिहृतो वा = he hates clarified butter. द्वेषम् मिद्याज्ञः नवचनः हेतुः 'this hatred is the result of false knowledge.' A witty friend pointing to some *pus* (पृष्ठ) says, सर्पिणेतस्त्विव 'that is ghee drink it.' स तत्र प्रतिहृतस्तप्तारभ्य सर्पिणिरुद्धिः 'he becomes disgusted on the spot and ever since hates ghee.'

No. 87.—अधीगर्ददेशां कर्माणा (2-3-52). शेषहृति वर्तते अधीगर्दा स्मरणार्थाः 'verbs signifying to remember.' The verb वृक्षः is always preceded by अधि at is shown by the use of the Indic. *k.* दद्य दात गतिरक्षण्यु 'the root *duya* means to go, give and protect.' देशेषवयं 'to be lord of.'

The 6th case-affix is used in the sense of the object of *adhibh.*, &c., when the object expresses the possessive relation.

Ex. मातुरभ्येति, मातुःस्मरति 'he sorrowfully remembers his mother.'

संबन्धः कारकोभ्योऽन्यः क्रियाकारकपृष्ठः ।
मुतायाममुतायां च क्रियायां सेविष्यते ॥

The possessive relation is else than a *kárka*; it presupposes the idea of a verb and a case. It becomes manifest in a verb expressed or understood, as, राजः पुरुषः 'the king's man.' The relation of ownership discernible in this instance arises thus:—राजा कर्ता राजाद्रव्यं पुरुषाय ददाति—अतः स्वस्यामिभावाति संबन्धः विवक्षितः 'the king is the agent; he supplies things to the man—hence the relation of property and owner is meant.' मातुः स्मरति 'he thinks of his mother i.e. the thought of his mother,' here too the same relation is expressed.

Here the 6th case-affix is already due by वर्णोदये । What is then the need of framing this *sūra*? नियमार्थम् 'to regulate action.' अस्मिन् विवये वर्णो भवत्येव शूलस एव न तुष्ट्यते अतः समासोनियतिसो भवति । It is hinted that in this case, the 6th case-affix is added, heard, but not elided; hence, no composition of words takes place. Thus मातुः स्मरणमिति । सर्पिणेदयते = he gives clarified butter. मधुन देष्टे = he is the master of honey. शेषहृति किम् ? मातरं स्मरति—the objective.

No. 88.—कृजः प्रतियते (2-3-53). When the verb *kriñ*, means 'to take measures against'; the 6th case-affix is added to what denotes, the object of it. The verb *kri* takes the prefix *upa* augmented by *suf*, in this sense.

Ex. एधोउक्तस्योपस्तुते 'he provides fuel and water for a sacrifice' or 'the wood gives a new quality to the water.'

No. 89.—**रजार्थानां भाववचनानामज्ज्वरे** (2-3-54). भावेष्व वचनः (कर्त्तरि ल्प्युद) कर्त्तायेवामिति, भावकर्तृकाण्याम् 'those verbs which have for their agent their own completed state.' A verb attains its completed state by the addition of *ghaṇ*, &c. Attach the 6th case-affix to what denotes the object of *rūj*, &c., meaning 'to pain; to afflict with a disease;' when the cognate nominative is used.

Ex. दीर्घस्य रजसिरोगः 'a disease afflicts a thief.' दीर्घस्यामयस्यामयः 'ditto.'.....**रजार्थानामिति किम्?** Witness यति जीवनमानंदेवरं, &c. 'happiness comes to a centenarian, &c.' भाववचनानामिति किम्? Witness नदी कूलानि रुजति 'the river injures the banks.' Because the agent is *river*, but not a disease. अश्वरेति किम्? Witness दीर्घं ज्वरपति ज्वरः 'fever afflicts a thief.'

Vārtika. अश्वरि सन्ताप्येरिति यत्क्वयम् 'the verbs *jvati* and *santāpi* ending with *nich* are excepted.' Hence, दीर्घं सन्तापयति तापः 'distress distresses a thief.'

No. 90.—**आश्रितिवायः** (2-3-55). नाश् नाश् याज्योपतायेष्वर्याश्चोऽपु 'to ask, to harass, to be master of; to desire.' Likewise, the object of *nadhṛi* or *nathṛi* meaning to expect or to desire is exhibited in the 6th case.

Ex. सर्पिषेनायते = he desires clarified butter. सर्पिषेनायतम् = the longing for ghee.

No. 91.—**आसिनप्रहृणाटकायितां हिंसायाम्** (2-3-56). The 6th case-affix is used in the sense of the object of the following verbs—*jasi neprahṛṇa*, &c.—all of which mean 'to kill to exterminate' and of these only, when possessive relation is prominent. जासु हिंसातां, जासु ताहने चुरादिः 'to injure, to kill.' निप्रहृण 'indicates 4 forms, since the root *han*, 'to kill' carries the same sense, when it is preceded by the prefixes, *ni* and *pra*, singly as collectively and commutably नद (चुरादिः) नाटयति 'he kills.' चृष्ट, चृष्ट, चृष्ट, हिंसायाः 'to kill.' The verb *krath* is of the *ghalādi* set and *bhvādi* class.' पिषत् is *rudhādi* and means to grind down.' दीर्घस्याज्ज्वासपति-निप्रहृणति-निहृणति-प्रहृणति-प्रहृणति-उचाटपति काययति-पिनष्टि 'he kills a thief.' शेषद्वयेव 'to mark possessive relation and nothing more,' hence दीर्घं उहृणति—*the objective is used*. The 1st denotes the habit of the agent, while the 2nd denotes a particular act.' हिंसायामिति किम्? 'why in the sense of killing only? Witness धाति. पिनष्टि 'he grinds corn'—*the 2nd case*.

No. 92.—**व्यवहृतयोः समर्थयोः** (2-3-57). The 6th case-affix is as before, used in the case of *vyavahari* and *pāṇa* similar in meaning. द्वूते क्रपाविक्रमव्यवहृते च समानार्थत्वमनयोः ‘the two verbs agree with each other in these senses—to stake at play, to buy, to trade.’

Ex. शतस्य व्यवहृति ‘he speculates with a hundred, or he stakes a hundred.’ समर्थयोर्विति किम्? शताकां व्यवहृति (गणयति) ‘he counts the arrows ;’ (or विफिपति) ‘he casts the dice or the dominoes.’ ब्रह्मणान पश्यायते ‘he praises the Brahmins.’ शेषदत्येव—Witness शतं पश्यते ‘he stakes a ‘hundred.’

No. 93.—**दिवस्तदर्थस्य** (2-3-58). The object of *div* too in the foregoing senses is exhibited in the 6th case.

Ex. शतस्य दीव्यति ‘he trades with a hundred or wagers a hundred.’ तदर्थस्यति किम्? ब्राह्मणं दीव्यति ‘he praises the Brāhmaṇa.’

No. 94.—**विभागेणासां** (2-3-59). Use the 6th case-affix optionally when a prefix comes before *div*.

Ex. शतस्य शतं वा प्रतिदीव्यति ‘he trades, &c.’ तदर्थस्येव witness शताकां प्रतिदीव्यति ‘he plays at dominoes.’

No. 95.—**द्वितीया ब्राह्मणे** (2-3-6). The 2nd case-affix alone is added to the object of *div* in the Brāhmaṇa writings.

Ex. गामस्य तदहः सभायां दीव्येषुः ‘they may gamble for the cow of this man that day in the assembly.’

No. 96.—**प्रेष्ट्विवेऽहृत्वियो देवतासंप्रदाने** (2-3-61). The object of प्रेष्ट and अहृत्वि (2s. Imper. = offer to the gods) is exhibited in the 6th case, when it denotes an offering of *ghee*, fat, &c. to the gods.

Ex. आनये कागस्य हृत्वियो विपाया मेदसः प्रेष्ट अहृत्वि वा = offer to Agni (God of fire) butter or fat of a goat.’ हृत्विदेवादिकस्येति पश्यामः। *lakha* ‘to go’ of the *divodī* class is used here.

No. 97.—**चतुर्थ्येषबहुलं छन्तसि** (2-3-62). The 6th case-affix is used in the sense of the 4th in the Vedas.

Ex. युष्मद्गायत्र्यन्तमः चन्द्रमसे वा ‘the sacrifice of a man to moon-god.’ Likewise, गोधाकालकादार्याचाटसे वनस्पतीनाम् or वनस्पतिभ्यः—*Vedic*. चतुर्थ्येष चतुर्थ्यवित्त्वा.

Vārtika. यात्कर्त्त्वं विभति तस्य खद्वा जायते = the who drinks water in a distorted posture (while in her menses) begets a son distorted in shape. यान्तानिकन्तत्त्वं तस्ये कुनैवः ‘a son with ugly nails is born of her who pares her nails during the menses.’ यात्कर्त्त्वं तस्येकात्मः ‘an one

eyed son is born to her who applies a pigment.' याकेश्वान् प्रलिखति सस्ये अस्ति: 'a bald son to her who combs her hair.'

No. 98.—यज्ञेष्व जरणे (2-3-63). The instrument of *yaj* to sacrifice is exhibited in the 6th case.

Ex. घृतस्य यजते, घृतेन यजते = he sacrifices with clarified butter.

No. 99.—कृत्योर्यप्येणे कालेऽधिकरणे (2-3-64). The influence of *bahulam* ends here. The 6th case-affix is used in the sense of the locative of time, when a numeral to which a *taddhit* suffix of the same force as *kritvasu* is attached, limits the action.

Ex. पञ्चकर्त्याऽद्वादुभूते = he eats five times a day. द्विरहोऽधीते = he reads twice a day. कृत्योर्यप्यहर्षं किम्? Witness अहनिश्चेते, रात्रिश्चेते = he sleeps in the daytime or at night. The 7th case only is used, because the action is not limited by an adverb meaning 'how often.' कालपर्यहर्षं किम्? Why locative of time? Witness फटः कृत्यपात्रां भुद्धते = 'he eats twice off a brass vessel. शेषदत्येव Hence not here द्विरहनि भुद्धते 'he eats twice in the day.' द्विरहोभोजनम् 'he eats twice a day'—no composition of words.

No. 100.—कर्तुंकर्मणोः कृति (2-3-65). The 6th case-affix is used of the agent or the object of a verb ending with a *krit* suffix.

Ex. भवतः शापिका = your sleeping (you are to sleep) भवतः आसिका = your sitting (you are to sit) अपां छटा, पुरां भेता. बद्धस्य भर्ता = the creator of water; the destroyer of towns (Indra); the wielder of the thunderbolt (Indra). कर्तुंकर्मणारिति किम्? Witness शस्त्रेण भेता 'who kills with a weapon' कृतीति किम्? तद्द्वितप्रयोगे माधूतः Let it not be used when a *kridant* is compounded with a *taddhitanta*. Thus कृतपूर्वकाटम् (पूर्वं कृतमनेन) = he made a mat before. भुक्तपूर्वी ओटनम् = he took rice food before.

No. 102.—उभयादेवा कर्मणि (2-3-66). उभयोः प्रातिर्यस्मिन् कृति सोष्यसम्य प्राप्तिः 'a verb ending with a *krit* suffix and taking both.' The 6th case-affix is used in the sense of the object only, when a a verb ending with a *krit* suffix takes both the object and the agent.

Ex. आश्चर्यो गद्यादेवाहोऽगोपात्तकेन = the milking of the cows without a milkman is a wonder. The *krit* suffix *ghāñ* is added to the transitive verb *duh* and the 6th case-affix applies to the object as well as the agent; but the agent is denoted by the 3rd case-affix, not by the 6th according to No. 53. रोबते मे ओटनस्य भोजनं देवदत्तेन = Deva. eats me boiled rice. मे denotes the Dative of Interest. Devadatta, the

agent is exhibited in the 3rd case, and *odana* the object in the 6th. बहुवीक्षितिजानादिहनियमो न भवति । Since the compound ‘उभय शामः’ is *bahuvrīhi* i. e. denotes only one *krit* which takes both the agent and the object, hence the rule does not apply to the following instance — आश्रयं मिटमेठनस्य नाम पाके ब्राह्मणानां च प्रादुर्भाव इति ‘it is indeed a wonder that the rice has been boiled and the Brahmans have made their appearance’—the *ghāṭa* suffix in *bhāva* denotes the perfect state of action. Because both the agent and the object are not implied in one *krit* suffix.

Vārtika. श्रीकाकारयोः स्त्रीपत्नयोः प्रयोगे नेति वक्तव्यम् । When feminine suffixes are added to verbs ending in *aka* and *a* (*krit* suffixes), the rule does not apply. भेदिका देवदत्तस्य काढानाम् ‘the splitting of the stakes by Deva.’ शीकीर्षादेवदत्तस्य कठम् ‘the making of the mat by Deva.’ भेदिका (भिद्+यतु+आ), शीकीर्षा (कृ+सन्+आ). *Kāshīha*, *kāta* and *Deva*, are shown in the 6th by No. 100.

Vārtika. शेषे विभावा—but the procedure is optional as regards the rest—विचित्रा हि सूत्रस्य कृतिः पाणिनेः पाणिनिनाथा = the construction of the *sūtras* of Pāṇini (or by Pāṇini) is diversified. शब्दानामनुशासनमाचार्येण, आचार्यस्य आ = the word—instruction of the Great Teacher or by the Great Teacher.

No. 103.—तत्स्य च वर्तमाने (2-3-67). The 6th case is used in connection with a verb taking the *nishīhā* suffix *kta* in the present tense.

Ex. राजांमतः बुज्ञः, पूजितः वा - he is esteemed or respected by the king. तत्स्येत किम्? Witness ओरने पचमानः ‘he is boiling rice.’ वर्तमान वृति किम्? Witness यामं गतः ‘he went to the village.’

Vārtika. नपुंसके भावउपसंख्यानम् = the *sūtra* holds good, when the suffix *kta* denotes action and takes the form of the neuter. क्षात्रस्य हस्तितम् = the laughing of the student. मयूरस्य नृत्यम् = the dancing of the peacock. कर्तृविविधायां सुनीया भवति = the 3rd case-affix is used when the agent is meant. छात्रेण हस्तितम् the student laughed.

No. 104.—अधिकरणाचिन्त्य (2-3-68). Also when *kta* denotes location. (तात्पर्यकरणे लेति).

Ex. वृदमेषां शयितम् = this is the place of their sleeping. इटमेषां मासितम् = this is the place of their sitting. इटमेषां मुत्तम् = this is the place of their eating. In case of a transitive verb, both the agent and the object are exhibited in the 6th case. वृदमेषां मुत्तमोदवनस्य = this is

the place of their eating rice food. When a transitive verb takes two objects and the *krit* suffix stands in agreement with the agent, both the objects or the principal object may be denoted by the 6th case. नेताऽवस्थ (अवस्थम्) यावस्थ (यावस्थम्) देतः 'chaitra is the leader of the horse to the village.'

No. 105.—न लोकाव्ययनिष्ठावलर्थतुशाम् (2-3-69). The 6th case-suffix is not used in connection with *la*, *u*, *uka*, an indeclinable, &c.

ल हृति शतुशानचो, कानच् क्वसु, किकिनो च गृहन्ते । *La* is typical of the following verbal suffixes :—शतु, शानच्, कानच्, क्वसु, कि, किन् ॥

The suffixes *satri* and *sánach* (नटः शतुशानवो) denote the present time. The suffixes *kánach* and *kvasu* (कन्तसि लिट् + लिटः कानच् वा + क्वसुष्ट्वा) denote the aorist or the Past indefinite, because the Past perfect is used for the aorist in the Vedas. The suffixes *ki* and *kin* besides denoting past time express the habit, nature, or skill of the agent (आव्यवस्थच्छील०).

Ex.—शतु-ओटनं पचनं देतः पचय- look at chaitra who is cooking rice (not श्रोदनस्य). शानच्-ओटनं पचमानः = one who is cooking rice. कानच्-ओटनं पेचानः = one who cooked rice. क्वसु-ओटनं पेचिवानः = ditto. उ-कटं चिक्रीदुः = he desires to make a mat. ओटनं भुभुदुः = he desires to eat rice food.

कि } पषिः सोमम् = he was in the habit of drinking soma.

किन् } ददिर्गाः = he would give cows.

इष्ट्वा॒ इ also so used; as, कन्यामलंकरिष्युः = he is skilful in decorating the damsel. उक्त-आगामुकं वाराणसीं रत्त भासुः = they say that demons generally come to Kási to free themselves from curses, &c.

Vártika. उक्त प्रतिवेधे कमेभवायारप्रतिवेधः ' the verb *kamu* taking the *uka* suffix is not excepted in the secular language.' दास्याः कामुकः = he is in the habit of cohabiting with the slave girl.

पचय (an indeclinable)—कटं क्वत्वा, ओटनं भुत्वा = having made the mat; having taken the food.

Vártika. पचय प्रतिवेधेतोऽभुत्वकसुनेऽरप्रतिवेधः । The adverbial suffixes *tosun* and *kasun* do not come within the prohibition applying to adverbs. Hence, पुरासूर्यस्योदेतोराधेय = it should be effected before the rising of the sun.

जिल्ला-ओटनं भुत्वानः = he ate the boiled rice. देवदत्तसेन ज्ञातम् = Devadatta did it.

NOTE.—कल्पतृष्णा (1-1-26). निष्ठा (3-2-102). The suffixes *kta* and *ktavatu* are named *nishtha* and are added to a verbal root to denote past time.

खलर्थ-ईषद्युःसुषुक्काक्कायेत् खल् (3-3-126). The *khal* affix denotes either the action or the object; and *ishad*, *dur* and *su* are prefixed to verbs taking this suffix in the sense of pleasantly or unpleasantly.

(a) अक्कले 'in the sense of pleasantly.' ईषत्करः कटोभवता = a mat can be made little by little by your honor i.e. is easy for your honor to make.

(b) क्कले 'unpleasantly.' दुष्करः कटो भवता = a mat is difficult for your honor to make.

(c) ईषत् 'little by little.' ईषत् पानः (युक्त-पानः) सोमो भवता = the soma juice is to be drunk by you, sir, by little at a time.

तृन्-प्रत्याहारयहयं लटः शतशानचावित्याभ्य आननो नकारात्, सेन
शानन् चानग् शत् तृनामपि प्रतिषेधेऽभवति ॥ *Trin* denotes a group of suffixes, from *satṛi* and *śatṛi* to the final *n* of *trin*. Hence, *śana*, *chāna*, *śatṛi* and *trin* come within the scope of prohibition laid down by the *sūtra*.

शानन् (present time)—straining the *soma* = सोमं पवमानः ।

चानग् (ताच्छील्यवयोवचनशक्तिः —habit, age, power)—आत्मानं मण्ड-
पमानः = he is in the habit of decorating himself.

शत्-वेटमधीयन = studying the Veda. तृन्—कर्ता कटान् = the maker of mats, or he makes mats बटिताजनापवाटान् = he is a news-monger. द्विषः शतुर्वावचनम्—*dviṣ*, to hate, with the suffix *satṛi* optionally takes a sixth case. Hence, चौरं द्विषन् or चौरस्य द्विषन् = hating a thief.

No. 106.—अकेनोर्भविवदाधमयर्थेः (2-3-70). The 6th case is not used in connection with what takes the *aka* suffix denoting the future time or the *in* suffix denoting the future time and a debt too.

Ex. कटं कारको (यतुल-अकः) वजति = he who will make a mat is going. गामे गमी = 'he will go to the village. गामे गमी 'ditto.' आधम-
यर्थ—*a debt*—शते टायी = he has to pay a debt of a hundred. भविष्य-
दाधमयर्थोरिति किम्? Witness यावानं लावकः = the reaper of the barley i.e.
who reaped it. सहूनां धायकः = the drinker of the barley flour i.e.
who drank the barley flour. आवृद्यं करोक्टस्य = he surely made the mat.'

No. 107.—कर्त्यानां कर्तरिका (2.3-71). कर्तुकर्मणोः कर्तीति नित्यं एष्टो
प्राप्ता कर्तरिकात्यते । कर्त्यानां प्रयोगे कर्तरिकावाणीविभक्तिभेदवत्ति, कर्मणः. The
invariable use of the 6th case-affix as obtained from No. 100 is made
optional in regard to the agent. The 6th case-affix is optionally used
in the sense of the agent, but not in the sense of the object when
kritya suffixes are employed. तयोरेव कर्त्यत्तद्वन्द्वाः: the *kritya* suffixes
are used to denote the action of an Intransitive verb and the object
of a Transitive verb. They seldom express the agent.

Ex. भवता कटः (not कटस्य) कर्तव्यः भवतः कटः कर्तव्यः = a mat should
be made by your honor. कर्तरीति किम् ? 'why...the agent?' Witness
गेयोमाणवकः सामास् ~ the lad sings Sāmaveda psalms. The 6th case-affix
is invariably used in the sense of the object.

Vārtika. उभयप्राप्तौ कर्त्ये वस्त्वाः प्रतिषेधोवक्तव्यः । When a *kritya* suffix
denotes both the object and the agent at the same time, the 6th case
is not used. कर्तव्यायामं शाखादेवदत्तेन = the branch is to be dragged by
Deva. to the village.

No. 108. तुल्यार्थतुलोपमाभ्यां तृतीयान्यतरस्याम् (2-3-72). Either the
3rd case affix or the 6th is used in connection with words bearing the
sense of *tu/ya*, equal, but not with *tulā* and *upamā*.

Ex. तुल्यादेवदत्तेन, देवदत्तस्य वा = equal to or the equal of Devadatta.
But not here. तुलादेवदत्तस्य नास्ति = there exists not the equal of Deva.
उपमाकृत्यास्य न विद्यते = there exists not the likeness of Kṛishṇa.

No. 109.—चतुर्थी चाग्निष्ठायुष्मद्भद्रकुशलसुखार्थहितेः (2-3-73). And
the 4th case-affix is optionally used with *āyushya* &c. expressive of
benediction. The word *optionally* brings in the 6th case too.

Ex. आयुष्म देवदत्तायदेवदत्तस्य वा भूयात् = may long life be for or of
Devadatta i. e. may Deva. live long ! चिरंजीविते देवदत्ताय देवदत्तस्य वा
भूयात् = may Deva. be long lived ! देवदत्तस्य देवदत्ताय वा भूयात् = may Deva.
be prosperous ! मद्भुवेष &c. = ditto. कुशलं देव &c. = may Deva. be happy !
निरामयं, सुखं, शंखदेवदत्ताय देवदत्तस्य वा भूयात् = may Devadatta be healthy
or happy or prosperous. हितं देवदत्तस्य देवदत्ताय वा = may it profit Deva !
प्रयोक्तन and पद्म are similarly used.

CHAPTER III.

“KARMAPRAVACHNYA OR PREPOSITIONS.”

No. 110.—कर्मप्रवचनीयः (1-4-83). Prepositions. This is a heading rule. A. The 2nd case-affix is added to a noun governed by a preposition कर्मप्रवचनीयुक्ते द्वितीया (2-3-8).

क्रियायात्मकानां न संबन्धस्य वाचकः ।
मापि क्रियायदाक्षेणी संबन्धस्य तु भेदकः ॥

A. *Karmp* does not modify action, nor does it express the relation of the possessive. Also it does not bring in any new verb; but it simply separates a relation i. e. distinguishes events as antecedents and consequents. This name is sometimes given to a particle, when there is little or no occasion for so doing; as एः पूजायामतिरति क्रमणे चेति.

No. 111.—अनुरेण्ये (1-4-84). लह्यते इनेन तत्त्वज्ञां चित्रं चाएकं कारणमपि ‘that which points out or marks ; a mark, an indicator, a cause. In denoting the relation of two events, *anu* is called a preposition.

Ex. शाकल्यस्य संहितामनुपायर्थत् = it rained just after Śākalya Sanhitā was chanted. अनुहृत्यज्ञमन्वर्दित्वत् = (he) watered (the sacrificial ground) just after the ox-sacrifice.

No. 112—सूतीर्थाण्ये (1-4-85). *Anu* is a preposition, when the sense of the 3rd case-affix is expressed.

Ex. नदीमन्वसितसेना = the army was encamped along the river bank. पर्वतमन्वसितसेना (पर्वतेन संबद्धेत्यर्थः) = the army encamped along the hill side. The 2nd case-affix is used in the above cases to express the sense of the 3rd on account of the prep. *anu*.

No. 113.—हीने (1-4-86). *Anu* is a prep. in denoting inferiority as opposed to superiority.

Ex. अनुशाकटायनं वियाकरणाः = Grammarians are below Śākatāyana i. e. Śākatāyana is the greatest of all grammarians. उन्वक्तुने योद्धारः ‘warriors are inferior to Arjuna.’

No. 114.—उपेऽधिके च (1-4-87). The word *upa* is a prep. in denoting inferiority as well as superiority.

Ex. उपखार्यां द्रेष्यः ‘a *dreṣya* measure is greater than (above) a *khāri*.’ उपशाकटायनं वियाकरणाः = Grammarians are below Śākatāyana.

No. 115.—अपरीक्षेने (1-4-88). *Apa* and *pari* in the sense of without, are prepositions.

Ex. अपशिगतेभ्यो दृष्टोदेवः = it rained without *Trigarta*.

परिहरे: हरिराः = Hari excepted, there is the world. By पञ्चमपादपरिक्षिप्तिः (2-3-10). The 5th case-affix is used in the above instances in preference to the 2nd.

No. 116.—चाहमर्यादावस्थने (1-4-89). अवधिमर्यादा 'limit, boundary.' The particle *áñ* when a limit is spoken of is a preposition. वसनयहयादभिविधिर्व दृष्टाते 'the word *vachana* as used in the rule implies the limit inceptive too. Hence, the word *áñ* has the force of the following—until, unto, as far as, from thence or that time.

Ex. आपाटलिपुत्रादृष्टोदेवः rain fell as far as Patna. आक्षमरं यज्ञः पाणिनेः = the fame of Pánini dates back from his boyhood. आमयुरापाः = as far as Mathurā. इच्छदर्थे क्रियायोगे च माधृत्—'let it be not a preposition in the sense of diminution, or when prefixed to verbs. Hence, not here आगच्छति = he comes.

No. 117.—लक्षणेत्यभूताख्यानभागवीप्यादुप्रतिपथनवः (1-4-90). लक्षणम् means 'a mark, a cause, relative position.' इत्यं भूतः किञ्चित्प्रकारं प्राप्तः 'what has happened some how or other, thus circumstance.' इत्यं भूताख्यानम् 'explanation of how matters stand' भाग 'a share.' वीप्या 'repetition.' *Prati*, *pari*, and *anu* are prepositions in the above given senses.

Ex. लक्षणे-शक्तप्रतिक्रियातते विद्युत् (वृक्षं पाप्य, वृक्षे प्रदेशे वा) = the lightning flashes about or near the tree. अत्र वृक्षो लक्षणं विद्योतनस्य = here tree is the cause of flashing.

इत्यं भूताख्याने-साधुदेवदत्तो मातरं प्रति, परि अनुवा = Deva, is well-conducted to his mother.

भागे-यदत्र मां प्रति, परि, अनुवा स्वात् = give me whatever be my share here.

वीप्या-वृक्षं वृक्षं प्रतिसिज्जति = he waters tree after tree. लक्षणादिषु किम्! Witness ओटमे परिसिज्जति 'he wets the rice.'

No. 118.—अभिरभागे (1-4-91). *Abhi* in the foregoing senses, but not in that of share is a preposition.

Ex. दृष्टमभिविद्यात्सर्वविद्युत्. साधुदेवदत्तोमातारमभि-ज्ञति, यदत्र ममाभिव्यात् तद्वायताम् Here *abhi* is not a preposition, but a verbal prefix.

No. 119.—प्रति: प्रतिनिधिप्रतिदानयोः (1-4-92). प्रतिनिधि means a substitute and प्रतिदान, exchange. *Prati* in these two senses is named so. By No. 46, the 5th case-affix is used.

Ex. प्रद्युमः कृष्णात् परि = Pradyumna is the representative of Krishna. सिंहः प्रतियक्षति मापान् ‘he takes *sesame* in exchange for beans.

No. 120.—अधिपरीक्षनर्थको (1-4-93). *Adhi* and *pari* are prepositions, when they have no meaning at all.

Ex. कुतेऽथागच्छति = where does he come from? कुतः पर्यागच्छति = ditto.

Note that *adhi* and *pari* are named *karma* that they may not be called prefixes in the above examples. (गत्युपसर्वंज्ञाबाधनार्थम्).

No. 121.—सुः पूजायाम् (1-4-94). *Su* in the sense of praising is so named.

Ex. सुसुतं भवता = it is well praised by your honor. सुवित्तं भवता = it is well watered by your honor. पूजायामिति किम् ? Witness सुवित्तं किं तवात् = hast thou watered this place too much? Here *su* is a verbal prefix; hence cerebral change has taken place in वित्तम्.

No. 122.—अतिरति क्रमणे च (1-4-95). *Ati* in the sense of praising and of going beyond the proper limit is a preposition.

Ex. अतिसिक्तमेव भवता = it is too much watered by your honor (denotes a fault finding). अतिसित्तं भवता = it is well watered by your honor—denotes a praise.

No. 123.—अपि: पदार्थसंभावनान्वयसर्गगद्यासमुच्चयेत् (1-4-96). *Api* is a preposition in the following senses. पदान्नरत्यापयुज्यमानस्यार्थः पदार्थः—the sense of another word that is not expressed but requires to be supplied from the context.

Ex. सर्पिषेषि स्वात् (अपि = मात्रा, विन्दुः) = let there be some (a drop of) butter at least.

संभावनमधिकार्थवचनेन शक्तेरप्रतिघाताविकरणम्—continual exercise of power as leading to excessiveness.

Ex. अपिभिज्वेन्मूलकसहस्रम् = he can water a thousand radishes. अपिसुख्यः = be pleased to praise (here 'api' softens the original force of the imperative) अन्वयसर्गः कामचारनुज्ञा order to a servant.

Ex. अपि सिद्ध = water thou. अपिसुहि = praise thou or do thou praise.

गङ्गानिन्दा, censure blame, disgrace &c.

Ex. पिण्डात्मं देवदत्तमपि सिद्धेत् पलाण्डुम् = shame on the wretch, Devadatta ! if he water the onion ! समुच्चये as a cumulative conjunction.

Ex. अपिसिद्ध- अपिसुहि = water also, praise also (सिद्ध च, सुहि च). In the above given examples, the cerebral change cannot take place, because 'api' is not an *upasarga* a verbal prefix, but a preposition or a conjunction. In the 1st instance it is simply a proverb. As prepositions in English form compound verbs, so do they in Sanskrit giving a shade of change to the original meaning.

No. 124.—अधीरेष्यते (1-4-97). In denoting the relation of property and owner, *adhi* is a preposition. It should be remembered that by No. 44 the seventh case-affix is added to either of the two.

Ex. अधिप्रभूत्तेपञ्चालाः = The Punjáb was under Brahmadatta. अधिपञ्चालेत् प्रभूत्तः = Brahmadatta was the king of the Punjáb.

No. 125.—विभाषा क्रिति (1-4-98) *Adhi*, though denoting ownership is optionally a preposition, when it is used before *kri* 'to make, to do.' यदन् मामधिकरिष्यति = whatever here he will place me at the head of:—indicates the lordship of the person appointing the speaker. *adhi* is not *gati* by being named a preposition; hence the *udātta* or high accent of it cannot be softened down by तिढि विदात्तवर्ति (8-1-71).





INDEX
OF THE
APHORISMS
IN THE
VYAKARANASIDDHANTADARPANA.

निधाय वीरं हृदि वासज्ञातं सोतापतेद्वैतश्चरं वरेण्यम् ।
यत्त्वं निश्चेत्परं स्यालानि विधीयेऽनक्रमस्विपचत्प्रम् ॥

NOTE.—The figures indicate the numbers of the aphorisms.

अदृष्टः, 1.
 अक्ष: सर्वाणि द्वोऽपि:, 73.
 अक्षः 375.
 अक्षः परस्परन् पूर्वविधा, 50.
 अक्षः 38.
 अक्षि र अक्षतः, 282.
 अविभूतुधातुभूतां व्योरियहुक्तहा, 266.
 अचोरहाम्यां द्वे, 64g, 309.
 अचोडिलिति, 260.
 अचोऽन्यार्थि टि, 20.
 अच्छ चेः, 217.
 अद्युक्ताकामुक्त्यावेषि, 239.
 अगुरित्स्तर्वर्णस्य खाप्रत्ययः, 10.
 अग्राऽपरद्यास्यानुनासिकः, 82.
 अतोऽगुणे, 236, 316.
 अतोऽभिष्ठ एस्, 190.
 अतोऽम्, 205.
 अतो रोरमुसादमुते, 134.
 अतः क्रक्किमिक्सकुम्भपात्रकुशाकर्णोद्यम-
 व्ययस्य, 131.
 अत्यूर्वस्य, 330 त.
 अत्यानुनासिकः पूर्वस्य तु च, 107.
 अत्यन्तनन्त्य आधारोः, 383.

अदरश्चनं लोपः, 16.
 अदस शी सुलोपश्च, 396.
 अदसोमात्, 30.
 अदसोमदीर्घातुदेवामः, 377.. —
 अद्रेहगुणाः, 19.
 अद्रहसरातिभ्यः पञ्चभ्यः, 206.
 अधिःशिरसी षडे, 132.
 अनह् से, 256.
 अनश्च च, 62.
 अनाम्यकः, 318.
 अनिदित्सां हल उपथायाः कृति, 374.
 अनुदातं सर्वं प्रपाठादौ, 364.
 अनुनासिकात्परोन्नस्वारः, 108.
 अनुस्वारस्य यथि परहर्वर्णः, 97.
 अनेकास्यगित्स्तर्वस्य, 48.
 अन्तरं वक्तियोऽपापंस्याक्षोः, 164.
 अन्तार्दिष्टस्य, 70 a.
 अपत् एकालप्रत्ययः, 174.
 अपो मि, 401.
 अपनृत्यस्तस्यपूनेष्टस्तद्वद्वहोवपेष-
 प्रशातुराम, 271.
 असुतवदुपस्थिते, 79.
 अमि गूणः, 237.
 अन्नार्थान्योर्हस्तः, 265.

अम सम्बुद्धो, 304.	इको याचि, 61.	
अर्थवदधातुरपत्ययः प्रातिपदिकम्, 145.	इकोऽस्वयं शाकस्य त्रृस्त्रृ, 76.	
अर्थगत्वा सावनजः, 335.	इयतः उम्मारणम्, 183.	
अवह् स्कोटायनस्य, 74 b.	इयः च, 124.	
अव्यक्तानुकरणस्यात् इती, 83.	इयोः, 243.	
अलोऽन्यस्य, 45.	इतोऽस्त्र लर्वनामस्याने, 337.	
अलोन्यात्पूर्वउपथा, 21.	इटमोऽन्यादेष्यनुदातस्यतीयादौ, 321.	
अलोपाजः, 247.	इटमो मः,	
अष्टन आविभक्तो, 341.	इदुपथस्य चाऽपत्ययस्य, 126.	
अष्टाभ्य चोष 202, 342.	इदुश्याम्, 215.	
अस्तिदधिसक्ष्यत्वामनुदातः, 294.	इदोऽप्य उंचि, 315.	
अहन्, 402.	इन्द्रे च, 74 c.	
आ		
आकडाराटेकासंज्ञा, 165.	इन्द्रमपुजायमणां चो, 327.	
आहि चापः, 232.	इसुसोः सामय्ये, 129.	
आहो नालियाम्, 254, 218.	ई	
आहमाणोऽच, 117.	ईदूते च सप्तमय्ये, 36.	
आच्छीनयोनम्, 404.	ईदूदेवद्विवचनं परद्याम्, 29.	
आटश्च, 264.	ईउचाकवर्मणस्य, 80.	
आण् नद्याः, 223.	उ	
आतो धातोः, 253.	उगिरक्षां सर्वनामस्यानेशातोः, 332.	
आदिरनयेन सज्जोऽस, 3.	उद्भवदातः, 6.	
आदेशपत्ययोः, 243.	उजः, 35.	
आदेः परस्य, 47.	उज्ज च पदे, 139.	
आदग्योः, 66 a.	उठ रैत्, 378.	
आद्यन्तदेवक्षिन, 185.	उठः स्वास्तमोः पूर्वस्य, 90.	
आद्यन्तो टकितौ, 39.	उपदेशोऽनुनासिक चतुर्थ, 4.	
आमिक्तं पूर्वमविद्यमानवत्, 372.	उपसर्गादृति धातो, 70.	
आमि सर्वनामः मुद, 219.	उपसर्गोः क्षियायोगे, 25.	
आस्वनामः, 388.	उभे अभ्यस्तम्, 384.	
इ		
इको गुणदण्डी, 37.	उरण् रपरः, 44.	
इकोचि विभक्तो, 293.	क	
	कालोऽक्षस्वदोर्षुतः, 5.	
	कृ, 35 a.	

<p>च</p> <p>चत उत्, 273. चतोऽहि सर्वमामस्यानयोः, 228. चतुश्चनस्युदंशोनेहसां च, 270. चत्यकः, 77. चत्विग्राधधक्षगिदगुणाणज्वयुजिकुञ्चां च, 343. चत्तेभ्यो हीप, 287.</p> <p>ए</p> <p>एकवचने समुच्चितः, 148 g. एकवचनस्य च, 212. एकाद्या अशो भव भवन्तस्य स्थोः, 297. एकानुसरपदे णा, 287 a. एडि परच्छपम्, 71. एडः पदान्तादति, 74. एइ, चृत्यात्सम्बुद्धिः, 244. एच इग्नोट्वादेण 41, 182. एचोइवायावः, 65. एतत्तदोः सुलोपोऽकोरनज्जसमाचे द्वन्नि, 144. एत ईदबहुवचने, 397. एत्येधत्यूठसु, 69 a. एरनेकाद्यासंयोगपूर्वस्य, 267.</p> <p>ओ</p> <p>ओः सुषि, 275. ओात्, 33. ओतो गार्यस्य, 138. ओमाङ्गोऽच, 72. ओसि च, 231.</p> <p>ओ</p> <p>ओङ् आपः, 199. ओात्, 216.</p>	<p>ओतोऽसु शस्त्रोः, 278 b.</p> <p>क</p> <p>कस्कादित्व च, 115. कानामेविते, 114. किमः कः, 313. कुष्ठोः ≈ क ≈ पौष्ट, 113. क्लज्जितसमाहात्त, 146. कटतिळः, 344. क्रयसदये, 65 e., क्लन्पत्ययस्य कुः, 346. क्षयज्ञो शक्तार्थं, 65 d.</p> <p>ख</p> <p>खतसानयोर्विसर्जनीयः, 109.—</p> <p>खरि च, 92. ख्यात्यात्यरस्य, 261.</p> <p>ग</p> <p>गतिग्व, 25 a. गुरोन्तोऽस्मयायेकीकर्य प्राचाम्, 78 d. गोतोणित्, 278 a.</p> <p>घ</p> <p>घेडिति, 229.</p> <p>ङ</p> <p>ङणोः कुक्कुक् शरि, 101. ङमो हृस्यादर्च ङमुण् नित्यम्, 105. ङसिङ्गोः स्मात्स्मर्ना, 196. ङसिङ्गसोऽच, 255. ङिच्च, 46. ङिति हृस्यग्रच, 169. ङे प्रथमयोरम्, 209. ङराम् नद्यासीभ्यः, 214. ङेर्यः, 194. ङ्यापशतिप्रिकात्, 148 b.</p>
--	--

च	सम्मिचिति निर्विद्ये पूर्वस्य, 55. तस्य परमामोहितम्, 83 a. तस्य लोपः, 2 a. तस्यादित उदात्तमर्थंहस्यम्, 6 n. तिरक्षस्तिर्यलोपे, 381. तिरक्षोऽन्यतरस्याम्, 127. तुभ्यमस्या फणि, 362. तुल्यास्यप्रयत्नं सवर्णम्, 8. तृजवत्क्रोष्टुः, 269.
ज	क्षतीयाटिपु भावितपुस्त्रं पुंचद्रालवस्य, 293 a. क्षतीयासमाप्ते, 158. तेमयावेकवचनस्य, 367.
ज्ञ	तोर्लिं, 89. तोः शि, 86 c. त्यदादिषु द्वशोऽनालोचनेक्षच, 387. त्यदादीनामः, 263.
झ	त्रिचतुरोःस्त्रियां तिस्रचतुष्ठ, 281. त्रिप्रभतिपु शाकटायनस्य, 64 d. चेत्ययः, 220, 262.
ठ	त्यमावेकवचने, 357. त्यामेहितीयायाः, 368.
ड	त्वाद्वा सौ, 352.
ढ	थ थोन्यः, 338.
ह	क दश्च, 317. दादेधातोर्धः, 296. दिवउत्, 307. दिवश्रीत, 306. दीर्घात्, 12. दीर्घि च, 15 b. दीर्घाज्जसि च, 252. दीर्घादाचार्याणाम्, 64 f.
त	तदोः सः साधनन्त्ययोः, 351. तपरस्तत्कालस्य, 11. तथमर्मा फणि, 363. तस्माक्षसो नः पुंसि, 238. तस्मादित्युत्तरस्य, 56.

द्वाराद्धूते च, 78 b.	न सम्प्रसारणे सम्प्रसारणम्, 334.	
दुर्नु च, 159.	न संयोगाद्विमन्तात्, 326.	
द्वितीयाटाक्षेन:, 322.	नहोषः, 399.	
द्वितीयायां च, 358.	नाज्वे: पूजायाम्, 382.	
द्विव्यवचनेऽचि, 52.	नद्यमलो, 9.	
द्विस्वाश्वतुरिति क्षत्वेऽयं, 128.	नाटिचि, 235.	
द्वेक्योद्विव्यवचनेकवचने, 152.	नामन्त्रिते, 372 a.	
घ		
धासोत्सविभिन्नस्यैव, 65 c.	नामेडितस्यान्यस्य तु वा, 84.	
धात्वादेः षः सः, 299.	नित्यं समाप्तेनुभरपदस्यस्य, 130.	
न		
नहिसम्बुद्धोः, 323.	निपात एकाजनाह्, 32.	
न चवाहाऽहेवयुक्ते, 369.	नीचिरनुदात्तः, 6 a.	
न तिष्ठतत्स, 283.	नुम्बिसज्जनीयशर्व्यवायेऽपि, 392.	
न पदान्त्तिर्द्वचनवरेयलोपस्वरसवर्णाऽनु-	नु च, 277.	
स्वारटीर्थजश्वर्थिधिषु, 51.	नन्दे, 112.	
न पदान्त्ताद्वारानाम्, 86 a.	नेतराच्छन्दसि, 207.	
नपुंसकाच्च, 200.	नेदमदसेरकोः, 192, 320.	
नपरे नः, 100.	नेयहुवदस्यानावस्त्रो, 167.	
नपुंसकस्य भक्तचः, 290.	नोपधायाः, 340,	
न बहुत्रीहो, 157.	प	
न भूषुधियो, 268.	पञ्चम्या अत्, 211.	
नमस्युरसोर्गत्योः, 125.	पतिः समाप्तेव, 170 a.	
न सुने, 398.	पथिमस्युभुद्वामात्, 336.	
न तुमताद्वास्य, 54, 179.	पदस्य, 364.	
न लोपः प्रतिपदिकान्तस्य, 249.	पदात्, 364.	
न लोपः सुप्तवरसंज्ञातुपिविधिषु कृति, 324.	पदान्तस्य, 239 a.	
न विभक्तो तुम्माः, 150.	पदान्ताद्वा, 119.	
न वेति विभावा, 26.	पद्मत्रोमासुहृविशसन्यूपन्तोपन्यकञ्जककु-	
नवचापदान्तस्य भलि, 96.	द चापञ्जस्यभस्तिपु, 246.	
नवञ्चव्यप्रशान्तः, 111.	परः सत्त्विकर्षः संचिता, 14.	
नश्चर्वा, 389.	परश्च, 148 d.	
न षट्यव्याप्तिभ्यः, 288.	पश्यादेश्वानालोचने, 370.	
	पादः पत्, 373.	
	पुमः ख्याम्यरे, 110.	

पुंसोऽसृष्ट, 395.	य
पूर्वत्रासिद्धम्, 68.	
पूर्वपरावरदाहिणोनरापराधराणि अव-	
स्यायामसंचायाम्, 162.	
पूर्वादिभ्यो नवभ्यो वा, 197.	
प्रत्ययः, 148 c.	
प्रत्यभिवादेऽशूद्रे, 78 a.	
प्रत्ययलोपे प्रत्ययलक्षणम्, 53.	
प्रथमचरमतयात्यार्थक्तिपयनेमाश्च, 161.	
प्रथमायाश्च द्वितीचने भाषायाम्, 355.	
प्रथमयोः पूर्वसर्वर्णः, 234.	
प्राप्तीश्वराच्चिपाता:, 22.	
प्राप्तयः, 24.	
मुतंपृष्ठां अचिनित्यम्, 75.	
ब	
बहुषु बहुयचनम्, 153.	
बहुगायत्रुदितिसंख्या, 175.	
बहुलं कर्त्तव्य, 191.	
बहुयचने भव्येत, 230.	
बहुयचनस्य वस्त्रो, 366.	
भ	
भय टेलोऽप, 339.	
भोभगोग्रधोअपूर्वस्य योऽश्चि, 136.	
भ्यसोऽस्यम्, 210.	
म	
मध्या बहुलम्, 331.	
मपर्यन्तस्य, 352.	
मय उतो वो वा, 81.	
मिदवोन्यात्यारः, 40.	
मुखनासिकायचनोऽनुनासिकः, 7.	
मोऽनुस्वारः, 95.	
मोनो धातोः, 312.	
मो राजि समः क्वो, 99.	
र	
रघाभ्यां नो णः समानपदे, 248.	
रात्स्य, 274.	
राया छत्रि, 279.	
रोरि, 142.	
रोऽसुषि, 141.	
रोः सुषि, 310.	
वाङ्मयाया दीर्घं इकः, 391.	
ल	
लश्ववतज्जिते, 151.	
लोपः शाकलयस्य, 67.	
ब	
वर्याभ्यज्ञव, 276.	
वसुम्भुष्यंस्वनहुङ्गं वः, 303,	

वर्णोः सम्पादारणम्, 394.	शशान्, 209 a. 359.	
वाक्यस्य टे: मूल उदात्तः	शात्, 85 a.	
वा द्रूहसुष्वप्युच्चिष्ठाम्, 298.	शि तुष्, 104.	
वा नयुक्तस्य, 403.	शि सर्वनामस्थानम्, 180.	
वानोः यि प्रत्यये, 65 a.	शे, 31.	
वा पदान्तस्य, 98.	शेषो च्छसिष्य, 170.	
वासि, 168.	शेषे लोपः, 353.	
वामशसोः, 285.	श्वयुधमधोनामतद्विते, 333.	
वावसाने, 241.	३१	
वाश्चरि, 122.	षट्चतुर्भवश्च, 222, 308.	
वासुप्यापिश्चते, 70 b.	षड्म्या लुक, 203.	
वाह ऊ, 300.	षठोः कः सि, 393.	
विभृतिवेष्टे परं कार्यम्, 58.	षष्ठी खानेयोगा, 42. —	
विभक्तिश्च, 148.	षुना षुः, 86.	
विभाषा जलि, 160.	ष्णान्ता षष्ठ, 184.	
विभाषा रिक्षमासे बहुवीक्षा, 156.	३२	
विभाषा तृतीयादिव्यच्च, 272.	संयोगान्तस्य लोपः, 64.	
विभाषा छियोः, 250.	संयोगे गुरु, 15 a.	
विभाषितं विशेषवचने, 372 b.	संक्षितायाम्, 116.	
विरामोऽवसानम्, 13.	सत्यासम्मुद्दो, 259.	
विव्यादेवयोऽस्त्रे टेरद्रव्यतौ बप्रत्यये, 376.	संख्याविसायपूर्वस्याकृत्याःहनन्यतरस्यां	
विवृतस्य वसुराटोः, 349.	द्वै, 251.	
विवरजनीयस्य सः, 120.	सपूर्वायाः प्रथमाया विभाषा, 371.	
वृद्धिरादैच्, 18.	सम- समि, 379.	
वृद्धिरेचि, 69.	समः सुटि, 106.	
वेर्षक्तस्य, 345.	समाहारः स्वरितः, 6 b.	
व्योर्लंघुप्रयत्नतः शाकटायनस्य, 137.	सम्बासारणाच्च, 301.	
व्रस्त्रभस्त्रयज्ञमज्ञयज्ञराजभाज-च्छशां-	सम्मुद्दो च, 233.	
पः, 280.	सम्बुद्धे शाकल्प्यस्तायनार्थे, 34.	
(३)		
शपथयनोर्नित्यम्, 405.	सरुपाणामेकशेष एकविभक्तो, 186.	
अस्तोचि, 311.	सर्वत्र विभाषा गोः, 74 a.	
शर्पितं विसर्जनोयः, 121.	सर्वत्र शाकल्प्य, 64 c.	
शब्दोऽटि, 94.	सर्वनामस्थाने चासम्मुद्दो, 257.	

सर्वनामः स्मै, 195.	स्वं रुपं शब्दस्या शब्दसंज्ञा, 27.
सर्वनामः स्याद्ब्रह्मपत्र, 225.	स्वमन्तिधनाख्यायाम्, 163.
सर्वादीनि सर्वनामानि, 155.	स्वमोर्नेपुकात्, 204.
सप्तुष्ठाहः, 133.	स्वादिष्वसर्वनामस्थाने, 172.
सहस्र सधिः, 380.	स्वौजसमैद्वलाभाभ्यामिरहेभ्याम्यसङ्क्षिः-
सहः साढः स, 305.	भ्याम्यसूडसोभासङ्घोस्मुण, 148 a.
सान्तमक्षः संयोगस्य, 292.	ह
साम आकम, 213.	हन्ते:, 330 a.
सामन्तम्, 148 f.	हत्, (1-14.)
सावनहुहः, 302 a.	हलन्त्यम्, 2.
सुहनपुंस्कर्त्य, 171.	हलि लोपः, 319.
सुप्तः, 147.	हलि च, 325.
सूर्य च, 240.	हलि सर्वैवाम्, 140.
सुमिठनं पदम्, 28.	हलोऽनन्तराः संयोगः, 17.
सोऽच्च लोपे चेत्यादपूरणम्, 144 a.	हलो यमां यमि लोपः,
सोऽपदादी, 123.	हल्द्वाद्यामो दीर्घात् सुर्तिस्यएत्तं हत्, 258.
सो च, 328.	हर्ष च, 135.
सोऽसंयोगायोरन्ते च, 350.	हे मपरे वा, 99 a.
सोऽशुना श्चु:, 85.	हेहेपयोगे हेहयोः, 78c.
स्त्रियाः, 284.	हेठः, 295.
स्त्रियां च, 286.	हेहन्तेर्जिणवेत्तु, 329.
स्यामिद्यदादेशोऽनस्त्रियो, 49.	हस्तं लघु, 15.
स्यानेऽन्तरतमः, 43.	हस्त्यो नपुंसके प्रातिषदिक्षा, 181.
स्यशोऽनुदके विवर, 390.	हस्त्यनद्यायोनुद, 221.
	हस्त्य गुणः, 226.



PART II.

(म)

- अंकथितं च, 31.
- अक्तर्यणे पंचमी, 59.
- अकेनाभिव्यदाधमर्ययोः, 106.
- अतिरिक्तमण्ड च, 122.
- अधिकरणांचनश्च, 104.
- अधिपरी अनर्थकौ, 120.
- अधिरोध्वरे, 124.
- अधीशीह्यादां कर्म, 26.
- अधीग्रंथदेशों कर्मणि, 87.
- अनाभिष्टते, 36.
- अनुपतिग्राह्य, 19.
- अनुर्लच्छे, 111.
- अपरी वर्जने, 115.
- अपवर्गं वृतीया, 41.
- अपादाने पंचमी, 2 a. 63.
- अपि: पदार्थसंभावनाऽन्वेषणग्रासमुच्च-
येषु, 123.
- अभिनिविश्वश्च, 27.
- अभिरभागे, 118.
- अन्तरान्तरेण युक्ते, 39.
- अन्तर्धा येनादर्थनिष्ठति, 6.
- अन्यारादितरते दिक्षश्वाङ्गूत्तरपदाजाहि-
युक्ते, 64.
- आ
- आल्यातोपयोगे, 7.
- आह् मर्यादावचने, 116.
- आधारोऽधिकरणम्, 25.
- आयुक्तकुलाभ्यां चासेवायाम्, 75.
- आशिषि नाथः, 90.

इत्यभूतलच्छे, 56.

- उपान्वथाह्यसः, 28.
- उपोधिके च, 114.
- उभयप्राप्तो कर्मणि, 102.

इ

उ

ऋ

त्व

ए

- एकवचनं सम्पुद्धिः, 84.
- एनया द्वितीया, 66.

ऐ

ओ

औ

अं

अः

क

- करणे च सोकाल्पकच्छकतिपयस्या सत्यव-
चनस्य, 68.
- कर्तुरीप्यिततमं कर्म, 29.
- कर्तुकरणयोस्तृतीया, 53.
- कर्तुकर्मणोः कृति, 100.
- कर्मणि द्वितीया, 37.
- कर्मप्रवचनीयाः, 110.
- कर्मप्रवचनीयुक्ते द्वितीया, 43.
- कर्मणा यमभिप्रेति स सम्पदानम्, 10.

कालाध्यनोरत्यन्तसंयोगे, 40.	दूरान्तिकार्येभ्यो द्वीपोया च, 70.
कङ्गः प्रतियल्ल, 88.	दूरान्तिकार्येः बल्यन्यतरस्याम्, 69.
कल्पोऽर्थप्रयोगे कालेधिकरणे, 99.	द्वितीया ब्राह्मणे, 95.
कल्प च वर्तमाने, 103.	
क्रिकार्योपपदस्त च कर्मणि स्थानिनः, 49.	
कुरुद्वृष्टेष्वासुर्यार्थानां यं प्रति कोयः, 15.	
कुरुद्वृष्टेष्वासुर्योः कर्म, 16.	
ग	
गतिशुचिपत्यवसानार्थशब्दकर्मकार्याभ्यासाणां, 32.	
गत्यर्थकर्मणि द्वितीयाचतुर्थो चेष्टायामन्यानि, 47.	
च	
चतुर्थो सम्प्रदाने, 100, 48.	
चतुर्थो चार्याणुष्मद्भ्रमद्रुक्गलमुखार्थं चहतैः, 109.	
चतुर्थ्यं बहुनं कर्त्तव्यसि, 97.	
ज	
जनिकर्तुः प्रकृतिः, 8.	
जासिनिप्रहणानाटकार्यपिण्डं हिंसायाम्, 91.	
ज्ञात्यिदर्जसं करणे, 86.	
त	
तत्परेजको हेतुश्च, 35.	
तथायुक्तं चानोप्सितम्, 30.	
तुमर्याच्च भाववचनात्, 50.	
तुन्यार्थं रत्नलोपमायां तृतीयान्यतरस्याम्, 108.	
तृतीयां, 112.	
द	
दिवः कर्म च, 23.	
दिवस्तर्दर्शस्य, 93.	
ध	
धारेक्तमणैः, 13.	
ध्रुवमपापेयादानम्, 2.	
न	
नक्त्रे च तुष्टि, 80.	
नमःस्वस्तिस्वादास्वधाऽलंकरणोगच्छ, 51.	
न जोकार्ययनिष्ठावत्तर्थत्वाम्, 105.	
प	
पराजेरसोऽः, 4.	
परिक्रयो सम्प्रदानमन्यतरस्याम्, 24.	
एर्थायनानानाभिस्तुतीयाऽन्यतरस्याम्, 67.	
पंचमी विभक्ते, 77.	
पंचम्यपाद्यपरिभिः, 45.	
प्रतिनिधिप्रतिदाने च यस्मात्, 46.	
प्रति: प्रतिनिधिप्रतिदानयोः, 119.	
प्रत्याहृत्यां शुद्धः पूर्वस्य कर्ता, 18.	
प्रसितोत्सुकाभ्यां तृतीया च, 79.	
प्रासिपादिकार्यलङ्घपरिमाणवचनमात्रे प्रथमा, 81.	
प्रेष्वद्वयोर्हृषियो वेष्टासम्प्रदाने, 96.	
भ	
भीत्रार्थानां भवेतुः, 3.	
भुवः प्रभवः, 9.	
म	
मन्यकर्मण्यनादरे विभावाप्राणितु, 52.	
य	
यजेश्च करणे,	
यत्प्रत्यक्षं निर्धारणम्, 76.	

यस्मार्थाधिकं यस्य चेत्प्रवरचनं तत्र सप्त-
मी, 44.

यस्य च भावेन भावतद्वाषाम्, 72.
येनाद्वृत्तिकारः, 55.

र

राधोद्वीर्यस्यविप्रश्नः, 17.

रुच्यथानां प्रीयमाणः 11.
रुजार्थानां भाववचनानामञ्चरे, 89.

ल

लक्षणोत्तम्भूताल्लाजभागवीप्सासु प्रतिष्ठ-
नवः, 117.

ब

बारणार्थानामीप्सितः, 5.
विभाषा क्रिति, 125.
विभाषा गुणोऽस्त्रियाम्, 60.
विभाषोपसर्गः, 94.
व्यहृपणोः समर्थयेति, 92,

श

श्लाघाहूहस्याश्रयां ज्ञीप्सयानः, 12.

ष

षष्ठो चानादरे, 73.

षष्ठी श्रेष्ठे, 85.

षष्ठी हेतुप्रयोगे, 61.

षष्ठतसर्वप्रत्ययेन, 65.

स

संज्ञारन्यतरस्यां कर्मणि, 57.
सप्तमीपंचम्या कारकमध्ये, 42.
सप्तम्यधिकरणे च, 71, 25 a.
सप्त्वोधने च, 82.
सर्वनामस्तृतीया च, 62.
सहयुक्तप्रधाने, 54.
साधकतमं करणम्, 20.
सामुनिगुणाभ्यामतीयां सप्तश्चप्रत्येति, 78.
सामन्वितम्, 83.
सुः पृजायाम्, 121.
स्वहेरीप्सितः, 14.
स्वतन्त्रः कर्ता, 34.
स्वामीश्वराधिपतिदायादसाविप्रतिभूप्रसू-
तेष्व, 74.

ह

होने, 113.
हृक्रारन्यतरस्याम्, 33.
हेतो, 58.



अशुद्धिपत्रं प्रथमं विनोक्य यन्यं पठेयः खलु लभ्यवर्णाः ।
समस्तशब्देषु पदेषु लेखो धा ता यथाऽस्मि क्वच दूरसंस्थः ॥

Page.	Page Line.	Num- ber	No. Line.	अशुद्धम्	शुद्धम्
1		1	4	हल	हल्
2		4	1	उपदेशःजनु	उपदेशःजनु
3	37			सच्चतर	सच्चतरः
4	39			प्रथमद्वितीयो	प्रथमद्वितीयो
7		17	1	हलाऽनन्तरा	हलाऽनन्तराः
8		21	3	i, u, or e—. ...	i, u or e of case- affixes
9		37	2	(which is... 6th case)	(which must be supplied in the ge- nitive form, <i>ikah</i> , in a rule of <i>guna</i> or <i>vridhhi</i> .)
9			2.3	(which appears rule)	(which must be sup- plied in the genitive form, <i>achah</i> , in a rule of short, long or pro- lated substitution.)
16	64 c.	5		पुत्रादिनो	पुत्रादिनो
18	68	1		सिद्धम्	सिद्धम्
19	1			comet	comes
19	4			Is	It
21	75	1		स्तुत-	स्तुत-
22	78	1		स्तुत	स्तुत
22	80	1		-ग्रास्य	-ग्रास्य
35	148 a.	7		अग्रम्	अग्रम्
36	148 g.	1		सम्बुद्धिः	सम्बुद्धिः
38	163	1		धनाल्यानाम्	धनाल्यानाम्
38	164	1		-घयोः	-नयोः
38	164	4		pettycoats	petticoats
39	167	1		इयहुवडोः	इयहुवडोः
41	174	1		एकालप्रत्ययः	एकालप्रत्ययः
41	182	4		boots	boots

Page.	Page Line.	Num-ber.	No. Line.	ગુદમ	અગુદમ
42		186	16	પાણ	યાન
43		187	7	કાટશ્રિતા	કાટં ષિતા
45		215	1	ઇદુર્ભ્યાં	ઇદુર્ભ્યામ्
45	...	209	1	(7-1-29)	(7-1-28)
45	...	209a	1	(7-1-27)	(7-1-29)
46		218	1	નાસીયામ	નાસીયામ्
46		224	1	યાડાય	યાડાય:
47		234	1	પૂર્વસર્વાં	પૂર્વસર્વાં:
48		239a.	1	શોન	શોન:
48		242	1	અજન્તા-	અજન્તા-
53	26	250	1	પર	પર:
55	5	263	6	અતિકાન્તો	અતિકાન્ત:
55	1			યાતપ્રમો	યાતપ્રમો:
57				કુમાર્યાઃ	કુમાર્યાઃ
58	3			સુખી	સુખી:
58	16	271	1	-સ્તુળામ	-સ્તુળામ
60				જાસ્ત્વઃ	જાસ્ત્વ:
60	6			જ ર્ણાચસ્ય	જર્ણાચસ્ય
68		295	1	-ઘ્યદ્ગા-	-ઘ્યદ્ગા-
69	31			-વિત્પિષેન	વિપ્રતિષેન
81		353	9	vocative	locative.
85				he	Dhátá (creator)
86		372a	5	reserve	preserve
86		372b	4	may	(nil)
88	20	377	6	આન્તરતસ્યા-	આન્તરતસ્યા-
92	31	393	7	યયન્તાયામ	યયન્તાયામ्
96	32			વિમલાદિષ	વિમલાદિષ
97	19			કર્જ	કર્જ
97	24			કનર્જ	કનર્જ
100				ધન્નૂદિ	ધન્નૂદિ
100		46		સ્થાનિકાત્મા લદ્ધયો ...	(strike off).
107		59			Nos. 21 and 22— blank
118			5	અભિનાન-	અભિનાન
122			1	અબ્દોદ્યો	અબ્દોદ્યો
133			No. 100—blank.

